

Rig Veda Samhitā

Maṇḍala - 9

(Text in Devanāgarī, Translation and Notes)



R L Kashyap



SAKSI

Vedic Wisdom

The hymns or mantrās of the Veda are records of the multiple experiences of the seers and Rishis of the early ages and they touch upon the life of man and Gods at several points of their convergence. In the vision and the journey of these inspired poets, the universe is a cosmos governed by a Law of Truth, executed by the Gods who are the divine functionaries in charge of this manifestation of the Supreme One. The hymns speak of the material prosperity of the society, the dynamic adventures of the heroes, the mental development of the seers who could see beyond time and space. They speak more of the systematic spiritual ascent of the man towards the world of all-sided perfection, climbing step by step. The mantrās reveal the part played by the various Gods assisting him on the way, opening closed doors on new horizons and breaking down the obstructions with their shining occult weapons.

The present edition has translation of all the 1754 mantrās (191 Suktas) of tenth Maṇḍala of Rig Veda Samhitā. The tenth Maṇḍala has Puruṣha Sūkta. It has also some sūktas dealing with the issues of healing, healthy longevity, the issues of death, return to life after dying, the realm of ancient fathers (pitṛs) and funeral rites etc.



Rig Veda Samhitā: Ninth Maṇḍala

(Text in Devanāgarī, Translation and Notes)

- 114 Sūktās or 1108 mantra-s
- Titles and Deities
- Appendices including Subject Index

R. L. Kashyap



SAKSI

Published in collaboration with **ASR, Melkote**

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I. Text, Translation and Notes of 1108 mantrās

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**Offered Gratefully to
The Mother & Sri Aurobindo**

(i) Foreword

I am indeed happy to pen this 'Foreword' to the Rig Veda Samhita: Ninth Maṇḍala, published by SAKSI.

Many of you all know that Sri Aurobindo Kapali Sastry Institute of Vedic Culture (SAKSI) is primarily engaged (among other objectives) in disseminating the Vedic (traditional) knowledge to the common man for harmonizing both the spiritual and worldly aspects of life in a humble way. As of now the number of their publications has crossed 130.

The important aspect to be noted here is that the target reader is the common man and not the well-read scholar. Further the institution has drawn inspiration from the great spiritual savants and scholars like Sri Aurobindo, Sri Kapali Sastry and the like, all of whom were the strong advocates of enabling the most as the must of the hour.

We, at the Academy of Sanskrit Research, Melkote, (which is also engaged in similar tasks and has to its credit of over 75 publications) take pride in associating with the noble task of SAKSI through our contribution in the form of printing the research/translation works of the Professor Emeritus Vedanga Vidwan Dr. R. L. Kashyap related to different 'Samhitas' of Rig & Yajur Vedas in English & Kannada to begin with.

Dr. Kashyap has chosen the Ninth Maṇḍala of the Rig Veda Samhita on priority, since all the mantra-s in this book are devoted to a single deity, namely Soma, the deity of the divine delight. Of course deities like Agni, Indra etc., are mentioned to describe their connection to Soma. In particular this Maṇḍala has many mantra-s describing Soma as the delight released in any work as long it is done consciously as an offering to the divine. I am sure this publication will be well received by the readers who have inclination to join the great spiritual movement individually and collectively.

For the kind information of the readers of the series, we wish to inform that it is our joint endeavour that all the 10 Mandalas will be released one by one. There are several interesting essays in this book dealing with the secrets behind Soma, discovered by Sri Aurobindo.

Dr. Prof. Bhashyam Swamy
Director & Joint Secretary,
ASR, Melkote-571431

(ii) Acknowledgements

I have been greatly benefited by the books on Rig Veda by Sri Aurobindo and his disciples such as Sri Kapāli Sāstry and Sri M.P. Pandit. In particular, Sri Aurobindo has given us the translations of the 12 short sūкта-s involving 63 mantra-s. For the remaining 102 sūktās or 1045 mantra-s, the translation is my own. In these sūktās, I have tried to assign the meanings of some of the Sanskrit words following Sri Aurobindo or Kapāli Sāstry. In this task, the books of A.B. Purani and M.P. Pandit have been helpful. The thirty volume series in Kannada on Rig Veda edited by Sri H.P. Venkata Rao, based on the commentary of Sāyaṇa and others was also useful.

The author is also grateful to the readers who have expressed positive sentiments on the translations of the six Rig Veda Maṇḍala-s published recently namely third through seventh and tenth.

It is difficult to express in words my gratitude to the staff of SAKSI for their patient data-entry of the several revisions, proof-reading and suggestions for improvement.

I express my sincere thanks to Prof. Bhashyam Swamyji for his encouragement and blessings, and the staff of ASR for associating with SAKSI.

28-09-2009

R. L. Kashyap

Vijaya Dashami

(iii) Note to the Readers

We are happy to present to our readers the translation of all the 1108 mantrās in the 114 sūktās of the Ninth Maṇḍala of Rig Veda, along with the text and some explanations about the meanings of words. All the mantrās of this Maṇḍala are addressed to a single deity Pavamāna Soma, the God of Bliss. Several Rīṣhis belonging to different lineages have contributed to the Maṇḍala, each rīṣhi contributing one or two or three sūktās. One exception is Asita Kāshyapaḥ and Devala Kāshyapaḥ with the revelation of 20 sūktās. Bhagavad Gīta mentions these two rīṣhis Asita and Devala.

With this book, SAKSI has published the English translations of all the Maṇḍalas of Rig Veda, except for the Eighth Maṇḍala.

Every mantra traditionally is divided into several pādās usually four. Sometimes we have divided a mantra into more parts so that the translation of each part is meaningful and fits into a single line of English text. Thus the whole translation has some poetic structure without any rhyme. Since a line of English text corresponds to one pāda in Sanskrit, it is helpful for those who are interested in knowing the meanings of words.

As in our earlier SAKSI publications the focus is on spiritual/psychological message contained in the Veda. The primary aim of our book is to make the translation understandable to all lovers of Veda in all walks of life, not limited to academics or the experts in English language.

The translation follows the paradigm described in detail in our earlier books, 'Rig Veda Samhita: Tenth Maṇḍala' and 'Rig Veda Samhita: Fourth Maṇḍala'.

It is needless to say that the meanings of many words in the mantrās, assigned by Sri Aurobindo are quite different from those found in the commentary of the great scholar Sāyaṇa or the translations of Indologists. Sri Aurobindo made a deep study of the Sanskr̥t of the Veda mantrās which is very different from the classical Sanskr̥t. This study coupled with his intuition regarding the secrets in

the Veda helped him to reveal the correct meanings of the words given here. For more on this topic of assignment of meanings for words, you may consult the SAKSI book, 'Semantics of Rig Veda'. In the appendix of this book, we mention the meanings of some of the important words in the mantra-s.

Note that our compact book, 'Essentials of Rig Veda' gives an excellent overview of several aspects of Veda including mantra, metre, ṛishis, power of deities and some of the interesting topics in it. The compact book, 'Soma: The Delight of Existence' is also useful.

28-09-2009

—Publisher

Vijaya Dashami

(iv) Titles of 114 Sūktās

- | | |
|---------------------------------|-----------------------------|
| 1. Sweet and Rapturous | 17. Truth and Beauty |
| 2. Prop of the Worlds | 18. Upholds everything |
| 3. Seers cleanse him | 19. Away from Rigid Ideas |
| 4. His Discrimination | 20. Universal Consciousness |
| 5. Āpri Hymn | 21. Intuition |
| 6. Flows to the Soul of Yajna | 22. Web of Creation |
| 7. His Laws of Action | 23. Soma enters our bodies |
| 8. Knower of Sun-world | 24. Field of our Labour |
| 9. Undefeated and youthful | 25. Deity Vāyu |
| 10. Subtle Doors | 26. Lap of Aditi |
| 11. Sweetness in work | 27. Soma and Sun |
| 12. Inside thought | 28. Rushes to Human Body |
| 13. Sits in the Source of Truth | 29. Born in light |
| 14. Lodged in doers of work | 30. Impels speech |
| 15. Perfect Activity | 31. Makes Conscious the |
| 16. Becoming Conscious | Riches |

32. Establishes Inspiration
33. Four Oceans
34. Soma Enters Viṣṇu
35. Laws of Working
36. Will and Discernment
37. All-seeing
38. Seekers of Work
39. Makes them Whole
40. Showers the Words of Bliss
41. Bridge across Calamity
42. Gods Increase Truth
43. Life-movement
44. Joy and Seerhood
45. Gives Perfect Vision
46. Heavenly Path
47. All Becomes Conscious
48. Bird Brings Soma
49. God in us Hears
50. Three Words
51. Pilgrimage-yajna
52. Ancient Paths
53. Evil Thoughts
54. Birth of Gods in Us
55. Unconquered
56. Lovers of Work
57. Guides Workers
58. Rays and Riches
59. New Births
60. Gāyatri Rhythm
61. You Stream Abundance
62. Abides with Discernment
63. Makes Everyone Noble
64. You Reveal the Godhead
65. To be Perfectly Conscious
66. Five Peoples
67. Soma Kills Fears
68. Extending the Yajna
69. Men Doing Works
70. Praying for Immortality
71. Our Tiered Formation
72. Doers of Work Milk Soma
73. Protects the Laws of
Working for all
74. Soma unites himself with
Actions
75. He is the Vast
76. He is apt for Work
77. Bird brings Soma
78. Many are his Paths, the
conqueror
79. You have a Perfect Form
80. Soma increases Life-span
and Inspiration
81. Two-fold birth of Gods
82. May we live for you
83. Unripe one Tastes not the
Delight
84. Soma flows by seer-
wisdoms
85. Make wide the path to
perfection
86. You have the skill to shape
the truth
87. Knows the Secret Name of
Ray-cows
88. Soma manifests his might
effortlessly

89. Boat going to the Truth
90. Makes all the Gods joyful and graceful
91. Grants Peace and Wide-light
92. The Wide World (*u-loka*) creates the Light of Day
93. May he come soon to the seekers
94. Two-fold realm of Immortality
95. Creates thoughts and Impels speech
96. Soma generates Heaven and All Gods
97. Show the straight path to us
98. Soma given for the Discerning
99. Power indicated by Name
100. Law of Working and armour
101. Soma is our great path- finder
102. The vision of beauty of a child
103. Fashions the Three Worlds
104. Achiever of Perfection
105. Our Ancient Friendship
106. Most appropriate path for us
107. Soma is Conscious and Joyful
108. Extricates Ray Cows hidden in Rocks
109. Widens All Beings
110. Immortal born in mortals
111. Becomes Bright by the thoughts of Truth
112. Different Occupations
113. Symbolic Heaven
114. Bow down with surrender to Soma

(v) Overview of Maṇḍala 9

The total number of mantrās in this Maṇḍala is 1108, divided into 114 sūktās. It is well-known that all of the 1975 mantrās of Sāma Veda, except for 102 of them are in Rig Veda. In particular the Maṇḍala 9 has most of the Sāma Veda mantrās. However, often the version of RV mantra appearing in SV is not an exact copy, but a variant. For instance the spelling of the corresponding words could be different. For instance RV (9.2.6) and SV (497) are similar; but RV verse has *rochate*, but SV verse *didyute*. Sometimes the differences are more striking. This commonality and variation naturally raises the question, "which version is really the original?" This is not the place for such a discussion. In this book, we indicate all the SV mantrās in this Maṇḍala mentioning their differences.

All the mantrās in this Maṇḍala are addressed to a single deity Pavamāna Soma. Thus all the epithets in all the mantrās in this Maṇḍala describe the deity Soma. Of course deities like Indra, Agni etc., are mentioned in many mantrās, to describe their connection to the deity Soma. Of particular importance is Indra to whom the symbolic Soma-delight, released by work, is offered to increase his rapture. Soma is not merely the juice of the Soma-plant obtained by crushing the herb. Soma is the delight of existence, Ananda, mentioned in the Taittiriya Upanishad (3.6). RV (9.96.5) states that Soma manifests the various deities like Agni, Indra, Surya, Savitṛ, Heaven and Earth. For more on the secret behind Soma, see the Essays (vi) – (xi) in the next few pages.⁺

Another peculiarity of this Maṇḍala is that it uses several words which are rarely used in other Maṇḍalas. This topic is discussed in the essay (xiii) in this book.

The names of all the ṛishis to whom the mantrās of this Maṇḍala were revealed are given in the essay (xii). The list contains the names well-known in other Maṇḍalas. Of particular importance are the Āngirasa-s, the disciples and descendents of the Ṛishi Angirasa, and

⁺ The essays are in pages (xii) – (xxvi). We refer to them several times.

the Kāshyapa-s, the descendents and disciples of the sage Kashyapa. Bhṛgurvaruṇi, who is mentioned prominently in Taittirīya Upanishad is associated with Sūkta 65. There is one lady Rīṣhī, Sikatā Nirāvari associated with (9.86).

A perusal of the titles of the 114 sūktās in the previous section gives a good preliminary idea about the contents of this Maṇḍala. Of particular interest is the symbolic representation of the Heaven, plane of bliss, in Sūkta (9.113). (9.113.1) clearly states that Soma is characterized by Truth (*satya*), the Words associated with Right Action (*ṛtavāk*), faith (*shraddha*) and askesis (*tapa*).

The healing powers of Soma are not mentioned in this Maṇḍala, but they are mentioned in Maṇḍala 6, (6.74.2) and (6.74.3). This sūkta (6.74) is jointly addressed to Soma and Rudra. Recall (2.33) and (5.42.11) praise the healing powers of Rudra.

(vi) Soma: Misconceptions and Its Secret

The total number of mantra-verses dedicated to Soma is about 1200; this number includes all the mantrās in the Maṇḍala 9 with 114 Sūktās or 1108 verses. To understand the nature and function of Soma, one has to study all these 1200 mantrās in some detail. As a first step, one can study the titles of 114 Sūktās given in Section (iii) earlier and the titles of the 1108 mantrās given in the book.

The scholars in the past have taken short cuts in this study. There is a creeper by the name of Soma which was used in the rituals of the Vedic age called as yajña. Specifically, the Soma creeper was crushed and its juice, after purification, was offered to the fire in the altar. Commentators such as Sāyana or Mahīdhara, proponents of the rituals, identify Soma occurring in the Rig Veda mantrās almost exclusively with the Soma-juice obtained from the creeper. The Western Indologists also regard Soma as the juice from the creeper; in most places they regard it as an intoxicant like liquor. But a straight-forward reading of the epithets to Soma in most of the mantrās gives a picture which is radically different from that of the juice of the creeper.

In several mantrās, Soma is associated with the word 'mada' which means intoxication, joy or exaltation. Hence it is said that Soma juice is an intoxicating liquor. Further these translators and commentators claim that the phrase, 'drinking Soma, Indra kills Vṛtra', implies that Indra becomes inebriated with the drink of Soma and in that state of intoxication, he kills Vṛtra. These Indologists completely ignore the hundreds of epithets to Indra which state that Indra is not a human being, but a cosmic power. Indra does not need any liquids to be blissful. Being joyful is his natural state.

The Soma plant was natural to Vedic India as mentioned in ancient Indian books detailing the plants and their properties. As Sri Kapāli Sāstry observes (in 1950), "Soma plant is an extinct species and it was not easily available even thirty centuries ago. Twentyfour varieties of Soma plant are mentioned along with the places of their growth and their therapeutic virtues such as strength and longevity in the classical book of Ayurvedic herbs entitled, "Shushruta Samhita" in its chapter 29 having the title '*chikitsa-sthana*', but its intoxicating property is never mentioned." [KS, CW, Vol. 1, p. 62].

The phrase, 'short cuts to detailed study', was mentioned earlier. The 1200 mantrās to Soma in RV contain several thousand descriptive epithets to Soma. If we omit the repetitions and regard all epithets which are *vibhakti*-variants as one, there are at least two thousand distinct epithets to Soma. In appendix 2, we give a listing of one thousand epithets to Soma giving the reference to the Rig Veda mantra number in which each epithet occurs. All these one thousand epithets were strung together in a melodious poem of one hundred verses in the anuṣṭuph metre by the well-known poet, Vedic scholar and seeker, Sri Sāmba Dīkṣhit. He also provided the Rig Veda reference to each epithet.

The two theories of Soma mentioned earlier namely 'the ritual theory' and 'the intoxicating liquor theory' can explain at most fifty epithets among the two thousand epithets to Soma.

An explanation of Soma which can explain most or all of the two thousand epithets should necessarily be far away from the limited thinkings embodied in the 'ritualist theory' or 'intoxicating liquor theory'.

Rig Veda itself has several verses which declare that 'Soma is not a herb' and 'the Soma cannot be drunk by human beings' as indicated below:

"After the intake of the juice of the crushed Soma plant, one thinks that Soma has been drunk. But of the Soma known to the men of sacred knowledge, none ever drank." RV (10.85.3).

"No mortal (or earthly being) can never partake of you", RV (10.85.4):

To uncover the secret of Soma, we have to consider several verses where Soma is portrayed as the master of existence (*satpati*, 1.91.5), existence (*sate*, 9.61.10) and creator of everything (9.96.5, 1.91.22). Since the text and translation of (9.96.5) is available elsewhere in this book, we give here only (1.91.22):

"O Soma, you have created all these growths of earth (1);

You (have created) the waters, you the Rays (2);

you have extended wide the mid-world (3);

By your light, you have smitten apart the covering darkness (4)."

(1.91.22)

"You are the master of existence", (1.91.5)

"Soma creates the Light of Sun", (9.97.41)

"Soma is the lord of all the worlds, (*bhuvanasya patye*, (9.86.5); *bhuvanasya rājne*", (9.85.3);)

Soma is regarded as creating all the gods in (9.96.5); he is identified with each one of them in other verses.

Soma is intimately connected with immortality (*amṛta*) in (9.91.2) and (1.91.18). Soma is also connected with both the Truth (*satya*) and the Right or Truth-in-movement (*ṛtam*) in at least 30 verses.

Soma is also regarded as the maker of the *riṣhis* (9.96.18).

A common epithet for Soma in RV is *vanaspati*, the lord of *vana*; *vana* means both a garden and the delight. Thus Soma is the lord of bliss or lord of delight.

"Soma is a figure for the divine Ananda, the principle of Bliss, from which, in the Vedic conception, the existence of Man, the

mental being, is drawn. A secret Delight is the base of existence, its sustaining atmosphere and almost its substance. This Ananda is spoken of in the Taittiriya Upanishad T.U. (3.6) as the ethereal atmosphere of bliss without which nothing could remain in being. In the Aitareya Upanishad (1.4, 2.4), Soma as the lunar deity (Chandrama), is born from the sense-mind in the universal Purusha and, when man is produced, expresses himself again as sense-mentality in the human being. For delight is the essence of sensation, or, we may say, sensation is an attempt to translate the secret delight of existence into the terms of physical consciousness. But in that consciousness — often figured as *adri*, the hill, stone, or dense substance — both divine light and divine delight are concealed and confined, and have to be released or extracted. Ananda is retained as *rasa*, the sap, the essence, in sense-objects and sense-experiences, in the plants and growths of the earth-nature; among them the mystic Soma symbolises that element behind all sense activities and their enjoyments which yields the divine essence. It has to be distilled and, once distilled, purified and intensified until it has grown luminous, full of radiance, full of swiftness, full of energy, *gomat*, *āsu*, *yuvāku*. It becomes the chief food of the gods who, called to the Soma-offering, take their share of the enjoyment and in the strength of that ecstasy increase in man, exalt him to his highest possibilities, make him capable of the supreme experiences. Those who do not give the delight in them as an offering to the divine Powers, preferring to reserve themselves for the sense and the lower life, are adorers not of the gods, but of the Panis, lords of the sense consciousness, traffickers in its limited activities, they who press not the mystic Soma, give not the purified offering, raise not the sacred chant. It is the Panis who steal from us the Rays of the illumined consciousness, those brilliant herds of the Sun, and pen them up in the cavern of the subconscious, in the dense hill of matter.”(SA)

In (9.96.6), Soma is described as supreme in every category, just as in the Vibhuti Yoga of Bhagavad Gita.

“He is Brahman among gods, rhythm of poets, Rishi among the illumined, the bull among animals, the shyena bird among falcons etc.”

(vii) Soma, the delight in work

Both the twin deities, Ashvins, and Soma are the Gods of Bliss. But their functions are quite different. *Madhu* is the name used for bliss when it is available in nature in abundance. One can enjoy this *madhu*, if only we become aware of it. For instance RV (1.90.1) speaks of the sweet-blowing winds. When we are walking in the woods immersed in our thoughts, we do not feel this sweetness. However when we are open in our awareness we can feel this bliss. Similarly we can become aware of the waves of happiness in a place where intense *tapas* has been done. To have access to this bliss, no effort is necessary.

But Soma is different. Where Soma occurs in the Veda, the word '*suta*' ('pressed') is also present. Soma is the bliss released when we do any work consciously. The work can be high or low, ordinary or special. The bliss released is called as the joy of work. This bliss is not released when the work is done absent-mindedly. For instance take the common example of the process of cooking. Becoming aware of the cooking means becoming aware of the ingredients such as the fragrance, taste, color, texture etc., of grains and vegetables, becoming aware of the process of cooking, becoming aware of the contributions of numerous persons such as the growers and transporters of vegetables, the contribution of cosmic forces such as the ability of the raw rice to become the cooked rice which is both tasty and pretty. Thus Soma is the bliss released by some effort, physical, prāṇic and mental.

"Those who are utterly perfected in works taste the enjoyment of his honey-sweetness." (9.83.4)

This released delight, *fāsa*, may have some psychological impurities in it (mentioned in RV 4.28.1) such as the egoistic notion of the doer and possessor, viz., this activity is a success because of my efforts and abilities. We need to recognize that all activities involve the dominating role of the cosmic forces (*deva*) for which we as separate human beings with our miniscule contributions cannot claim

full credit. Hence we have to purify the *rasa* by removing our personal claims and offer the purified *rasa* to the Indra, the lord of Divine Mind, and other cosmic powers. Indra, in turn, increases the clarity and power of the mind. This leads to an increase in the quality of work done subsequently.

RV (9.83.1) clearly states that a person, who is immature and does not want to work, cannot taste this bliss.

We will give here two more quotes justifying the ideas given here.

“He holds in his heart the thrice-purified delight” (9.73.8).

“They who are firm of understanding enjoy it (Soma) approaching it from all sides (1), but one who is not a lord of his action steps down lower and lower (2). (9.73.9)

Since Soma is released by effort, the effort can be of various types as described in (9.112).

“Various are the thoughts and workings of men (1);

The carpenter seeks what is broken (2);” (9.112.1)

The connection to work implies the need for will-power.

He is described as one with perfect will-power (*sukratu*, 9.2.3).

He is knower of will (*kratu vide*, (9.44.6)), with thoughts full of will power (*kratu mate*, (9.90.6)),

He is called as appropriate for work (*kṛtvaya*, 9.76.1);

He is swift in strength needed for work, (*jīradānum*, 9.97.17);

He is described as skilful in works (*suhastaya*, 9.46.4, 9.107.21);

Work should be done joyously in a careful and playful mood, (*kṛīlave*, (9.20.7), *kṛīladbhyo*, (9.21.3); (9.86.44));

He makes everyone in the universe noble, (9.63.5).

(viii) Soma and Truth (*ṛta*)

We have mentioned earlier that Ānanda or bliss is the foundation of existence. The Existence is characterized by the triplet *satyam ṛtam bṛhat*, Truth, Right or Truth-in-movement and Vastness. *Satyam* is the absolute truth. But every aspect of our universe is marked by change, the world is called *jagat*, that which is continuously changing. Behind every aspect of movement there is a truth called as *ṛtam*, translated as Right or Right Order or Truth-in-movement. The common word for seasons *ṛtu* is derived from *ṛtam*, indicating an aspect of the truth behind the time.

All the *devās* are associated with truth. But the *ṛtam* and its euphonic (*vibhakti*) derivatives seem to occur more often in the mantrās dedicated to Soma than those dedicated to other gods.

The triplet, *satyam, ṛtam bṛhat* occur together only in the mantra Atharva Veda (12.1.1), the beginning verse of the Bhūmi Sūkta.

But the association of two of these epithets among the three occurs in 5 mantrās dedicated to Soma, 2 dedicated to Agni, and one to Mitra-Varuṇa.

ṛtam bṛhat : 9.66.24, 9.107.15, 9.108.8; (Soma)

ṛta vākena satyena : 9.113.2-4 (Soma)

satyam ugrasya bṛhataḥ : 9.113.5 (Soma)

ṛtam bṛhat : 1.75.5 and 4.3.8 (Agni)

ṛtam bṛhat : 8.25.4 (Mitra-Varuṇa)

8.1 Path of Truth

The path to truth is mentioned in several mantrās.

“Soma mounts the boat going most straight to the truth”, (9.89.2);

“Soma roars in the path of the truth”, (9.97.32);

“On being created, the shining Soma, impels the speech that arises in the path of truth like the boatman leading the boat”, (9.95.2);

“To the one moving towards the truth comes the great feast,

the sweet and well-prepared Soma, the wide Ray-cows of Aditi", (9.74.3);

"He knows the original truth and he is the leader to Heaven", (9.70.6);

8.2 Soma as the Source of Truth

"The purifying Soma gave birth to the wide truth, and to wide lustre, having destroyed darkness", (9.66.24);

"Born of the truth, he increases by the truth";

"He is a king, a godhead, the truth, the vast", (9.108.8).

"O Giver of delight, you take your seat in the source of truth", (9.107.4);

The Great Ones hasten to the seer in the source of Truth, (9.86.25).

"He is born, a seer, with a mind of discernment, the child of truth (1);

a birth set within in the secrecy half-arisen into manifestation (2)," (9.68.5).

"He (Soma) milks from the heaven the shining milk that is like his ātman (1);

from the navel of truth, the immortality is born (2)", (9.74.4);

"He, strong in will, is the guardian of the truth; and he cannot be overthrown" (9.73.8);

"O immortal, you are born in mortals (1), in the law of truth, of immortality and of beauty (2);

Desiring, you move ever towards the plenitude (3)", (9.110.4).

"O beautiful Soma, flow pure to us from the uncrooked (realm) (1), flow purified by the Right Word (*ṛtavākena*), by the Truth (*satya*), askesis (*tapas*) and faith (*shraddha*) (2)," (9.113.1);

"In the golden seat of the truth, he takes his seat with swiftness (1). He abandons those who are unconscious (2)." (9.64.20)

"The thread of truth is stretched up (1);

The purifier is on the tip of the Varuṇa's tongue where he remains by the power of formation (*māya*) (2)" (9.73.9);

Wide awake to the truth of the thoughts, (9.97.37);

"Having woven around himself the rays of the Sun (1),

he (Soma) stretched the three worlds according to knowledge (2).

He initiates the newer praise of the truth (3),

he, the lord of births, approaches the perfected vessel (body) (*niṣhkr̥tam*) (4)." (9.86.32)

(ix) Soma, Seers and Sun

About 46 mantrās in RV have epithets to Soma such as, *kavi* (seer) or its euphonic variants. The phrase, seer-will (*kavi kratu*), usually used for Agni, is given to Soma in (9.9.1). Soma is intimately connected with knowledge, wisdom and Sun. In some mantrās, he is said to create the Sun. Below are some quotes:

"(O Soma), give us a vast and mighty inspiration". (1.43.7);

"Brahman among *devās*, leader among the Seer-poets,

Sage among the wise, the bull among the animals,

the falcon among vultures, the axe in the woods", (9.96.6)

"He is the procreator of Agni, procreator of Sūrya, procreator of Indra (Divine-mind), procreator of Viṣṇu". (9.96.5)

"The mighty one sees inside hidden things and knows all the rays (knowledge)". (9.96.7)

"Soma is the seer of Truth and seer-will, he uttering the words of seer-wisdom overcomes (the obstacles)". (9.96.17)

"He has a mind of seeing all (*ṛshi*, *manā*), he creates the rishi, he is that Sun-world" (1),

"He is the guide of the wise, praised by thousands" (2). (9.96.18)

"Giving birth to the luminous world of heaven,

Giving birth to the Sun in the Waters, the Brilliant one (*hari*) clothes himself with the Waters and the Rays." (9.42.1)

"Giving birth" means manifesting these energies in the human being.

"He brings up the Sun to heaven"; (9.86.22), (9.107.7).

Soma is connected to moon; "cool moon-rays which cause delight among lovers" is a common phrase.

"Indu (Soma) has generated the light in the Sun (1). (9.97.41)

"The seers milk (*duhanti*) the undecaying Soma,
the seer, the vast and whole knowledge (*samī gāvaḥ*)
and lauds rejoin him at the place of source of ṛta". (9.72.6)

"You are the ocean, you reveal everything;

under thy law are the five places;

you transcend heaven and earth;

O Purifier, yours are the Lights of the Sun," (9.86.29);

"O you Soma, who is the lord, all-seeing,

your illumining rays encompass all the abodes;

Soma, with your natural powers, you pervade (all),

you are king and lord of the whole world," (9.86.5);

"This all-creating Soma is obstructed by none,

he is the conqueror of all, overcomer of divisive force,

(he is) the seer, rishi, and is to be praised with seer-wisdom."

(8.79.1)

"The all-pervading Soma is drunk by the white rays of light,

waiting for the establishment of Indra's self-empire". (1.84.10)

"He being solicited for the beautiful *amṛta*,

separates heaven and earth by his seer-wisdom". (9.70.2)

He unites the Heaven and Earth (9.74.2)

Soma and Healing

"He clothes what is naked; he heals what is sick;

(he makes) the blind see and the lame walk." (8.79.2)

He lengthens the life to be unending. (8.79.6)

We have drunk Soma, we have become immortal. (8.48.3)

"O Soma and Rudra, expel the wide-spread sickness,

that has entered our dwellings." (6.74.2)

(x) Legend of Soma and the Falcon

(9.86.6) has the phrase, 'Soma was brought by the falcon (*shyena*) from heaven'. Similar epithets are:

shyenābhṛtaḥ : (1.80.2, 8.95.3, 9.87.6);

shyenaḥ ābharat : (8.82.9);

epithets with *shyena*: (9.89.2, 9.61.21) etc.,

Ritualists like Sāyaṇa, and most of the Indologists (Western or Eastern) believe that the above phrases refer to the legend of Soma being brought to earth by the falcon (*shyena*). Rig Veda has no other references to the legend apart from these phrases.

In commenting on RV (1.80.2), Kapāli Sāstry (CW, Vol. 5) declares that *shyena* in the Veda always stands for the soul or the potent mantra-word (*mantrātmaka vāk*) which comes from within and brings the Soma to seeker. This Heaven manifests in the limbs and sense-organs of the seeker. This, in turn, increases the power of the mantra uttered by the seer. This idea is mentioned in RV (1.80.1), the mantra earlier to the one mentioned above. It states 'after the acceptance of the delight causing Soma, the mantra (brahma) increases the power of yajamāna'.

"The wise know the form of exhilarating Soma (1), brought by *shyena* (bird) from the beyond (2)." (9.68.6)

For the sake of completeness we give below the legend of Soma given in Shatapatha Brāhmaṇa (SB) and Krishṇa Yajur Veda Taittirīya Samhita (TS). The tale of Kadru-Suparṇi in Veda (TS or SB) is quite different from that in the Mahābhārata or Purāṇa. The myth of Kadru-Suparṇi given in (TS 6.1.6) is similar to that in (SB 3.6.2). The name Vinatā does not occur either in TS or SB. Again there is no cheating involved here. Again here, Suparṇi is helped by her sons, the metres like Gāyatri, Anuṣṭubh etc. Garuḍa is not mentioned. Neither is Kadru mentioned as the mother of Nāgās, the snakes which cheat.

The legend in TS (6.1.6) is very brief and is given here.

“Kadru and Suparṇi had a dispute for the stake of each other’s form. Kadru defeated Suparṇi. Kadru told Suparṇi, ‘get your release by getting the Soma in the third heaven and giving it to me’. Suparṇi requests her children, the metres, to do accordingly saying, ‘for this do parents rear the children’. Among the metres, the relatively lengthy metres like Jagati (having 4 pādās of 14 syllables (*akṣhara*) each) and Triṣṭubh (4 pādās of 13 syllables) were unsuccessful and hence each lost 2 syllables in a pāda. But Gāyatri of four syllables flew up and returned with the unborn one (*aja*). The unborn one (*aja*) won the Soma for Suparṇi. In addition, Gāyatri gained 4 syllables.” (In the RV mantrās, Jagati metre has 48 *akṣharās* (syllables) and Triṣṭubh has 44. Gāyatri has 24 syllables made of 3 pādās, each of 8 syllables.)

The account in Shatapatha Brāhmaṇa (SB) is a little more elaborate. Here also Vinatā or Garuḍa are not mentioned. The whole misunderstanding between the Kadru and Suparṇi is said to be caused by Gods so that using this misunderstanding they could get the Soma from heaven.

The wager is; ‘how far can each one see ahead’. Specifically ‘what is there in the yonder shore’? Kadru states, ‘there is a white horse with its hair hanging down, and the wind tosses it’. Suparṇi, (perhaps deluded by the Gods) states there is the altar on the yonder shore’. Kadru tells Suparṇi to fly and check the truth. (She has enough trust in Suparṇi). Suparṇi after returning states that, “you (Kadru) have won”. Then the metres, the children of Suparṇi, fetched the Soma, to comply with the wager.

The symbolism of the Kadru-Suparṇi tale is interesting. The part *dru* in Kadru indicates the tree. Thus Kadru is the goddess of all the trees and all earthly growths. She wants all the plants and trees to be full of delight. Recall that *vana* in Veda stands both for wood and also delight. The cosmic power associated with delight is Soma. Kadru wants the Soma for all the growths of earth. But she herself is limited in form. She cannot fly. Hence the assistance of Suparṇi is needed, since Suparṇi is one having auspicious wings. Soma, the essence of delight, does not manifest without effort. The effort of the

chants makes the Soma to come to Suparṇi. Thus, Suparṇi gets the Soma with the help of her children, the metres or chhandas.

RV (1.164.46) identifies Suparṇa with '*garutman*' (the great soul, according to Yāska). This identification of Suparṇa with Garutman is the origin of numerous myths about Garuda, the bird-carrier of Viṣṇu, in the Purāṇa books.

For more on Suparṇa, we suggest:

- (i) 'Essentials of Kṛiṣṇa and Shukla Yajur Veda', chapter 17, (SAKSI) pub.
- (ii) 'Semantics of Rig Veda', chapter 12.18, (SAKSI)
- (iii) 'Kṛiṣṇa Yajur Veda Taittirīya Samhita', vol. 2, part I, essay 9, "Suparṇa", (SAKSI)

(xi) Soma Yajna or sacrifice: Inner and Outer

There are many words in Maṇḍala 9 connected with sacrifice of Soma, *soma-yajna*. The commentator Sāyaṇa interprets all of them as referring to the outer rite, involving the altar, offerings of Soma juice with infusions of curds, grain etc. Recall that all work starts from within and ends only with the outer work. Hence the performance of work is an inner yajna. All the words have appropriate meanings in the inner yajna also.

There is a close correspondence between the steps of the inner yajna and those of the outer yajna. We will display the concordance below.

	Outer rite	Inner yajna
(1) Soma	Juice of Soma creeper	The Delight of Existence
(2) Location or source	Soma juice in the creeper	The Delight is hidden in all growths of earth, subtle mind and body
(3) Release	Juice is released by a pair of stones	The hidden delight is released by work performed by powers of mind and body

(4) Impurities	The raw juice has impurities found with herb and also introduced by the crushing process	The raw delight has the psychological impurities introduced by the doer of work such as, 'I am the doer, the quality of work is high because of me'.
(5) Purification	The strainer is cloth made up of the fleece of sheep. The word <i>avya</i> , <i>avi</i> occur frequently, which means a female sheep (ewe).	The purification is done by the powers of <i>prāṇa</i> and mind which declare, 'the work is not mine, the doer is nature' etc. This reflection is done by the actions of sense-life and sense-mind. <i>Avi</i> means sense-mind.
(6) Storage	The purified Soma is stored in the vessel (<i>kalasha</i>) or jar.	The delight is stored in the subtle aspects of human body
(7) Mixings or infusions (<i>āshira</i>)	Soma juice is mixed with milk, grain and curds	Milk, grain, curds symbolise various powers of mind and intellect.
(8) Offered to	Offered in fire to the god	Offered to the God-mind in the human body and other gods
(9) Results	The gods give the riches, cows, children etc.	Each god increases his power in the subtle body (of the aspirant). This results in increased will-power, inspiration, clarity of mind and felicities including physical riches, hero-strengths needed to overcome the obstacles, and times makes the work done by the human being more and more perfect.

(xii) Rīṣhis of Maṇḍala 9

The total number of Rīṣhis to whom the one or more mantrās were revealed is 80. Among them Asita Kāshyapaḥ and Devala Kāshyapaḥ are associated with 20 sūktās, numbering 5-24. Eight sūktās were revealed to Avatsāra Kāshyapaḥ. Kashyapaḥ Marīcha has 5 sūktās and a part of one sūkta; six were revealed to Kavi Bhārgava. To all other rīṣhis, three or less sūktās were revealed. For some of them, only a few mantrās in a sūkta were revealed. A large number of the rīṣhis are Āngirasa-s, i.e., those belonging to the clan of the seer Angirasa. Many of the rīṣhis named here appear in other Maṇḍalas also. For instance, the first sūkta in this Maṇḍala, (9.1) and the first sūkta in Rig Veda (1.1) have the same rīṣhi Madhuchchhandā belonging to the clan of the Rīṣhi Vishvāmītra.

There appears to be only one lady seer namely Sikata Nivāvari to whom 20 mantrās of sūkta 86 were revealed.

Listing of Rīṣhis

Akr̥ṣhṭā Māṣhaḥ: 86.1-10, 86.31-40;	Uchatṭya Āngirasa: 50-52;
Agnayo Dhiṣhnyā Aishvarāḥ: 109;	Upamanyur Vāsiṣṭhaḥ: 97.13- 15;
Agni Chākṣhuṣhaḥ: 106.1-3; 106.10-14;	Ushanāḥ Kāvyaḥ: 87-89;
Atri Bhaumaḥ: 86.41-45;	Ūrur Āngirasaḥ: 108.4; 108.5;
Anānataḥ Pāruchchhepiḥ: 111;	Ūrdhvasadmā Āngiraḥ: 108.8; 108.9;
Andhīguḥ Shyāvāshiḥ: 101.1-6;	R̥jishvā Bhāradvājaḥ: 98; 108.6; 108.7;
Amahīyuh Āngirasaḥ: 61;	R̥narchayaḥ: 108.12, 108;
Ambarisho Vārṣhāgiraḥ: 98;	R̥shabho Vaishvāmītrāḥ: 71;
Ayāsyah Āngirasaḥ: 44-46;	Kakṣhīvān Dairghatamasah: 74
Avatsāraḥ Kāshyapaḥ: 53-60;	Kaṇvo Gaurah: 94
Asitaḥ Kāshyapaḥ: 5-24;	Karnat Vāsiṣṭhaḥ: 97.22-24
Indrapramatiḥ Vāsiṣṭhaḥ: 97.4-6;	Kashyapaḥ Mārīchaḥ: 64, 67.4- 6; 91; 92; 113; 114;

- Kaviḥ Bhargavaḥ: 47-49; 75-79;
 Kutsa Āngirasaḥ: 97.45-48;
 Kumāra Āgneyaḥ: 101; 102
 Kṛtayashā Āngirasaḥ: 108.10-11;
 Gṛtsamāda Bhārgavaḥ
 Shaunakaḥ: 86.46-48;
 Gotamo Rāhugaṇaḥ: 67.7-9;
 Gauravīti Shāktyaḥ: 108.1,2;
 Chakṣhur Mānavaḥ: 106.4-6;
 Jamadagniḥ Bhārgavaḥ: 62; 65;
 67.16-18;
 Trasadasyuḥ Paurakutsaḥ: 110;
 Trita Āptyaḥ: 33; 34; 102;
 Devalaḥ Kāshyapaḥ: 5-24;
 Nahuṣho Mānavaḥ: 101.7-9;
 Nāradaḥ Kāṇvaḥ: 105;
 Nidhruviḥ Kāshyapaḥ: 63;
 Nṛmedha Āngirasaḥ: 27; 39;
 Nodha Gautamaḥ: 93;
 Parāshara Shāktyaḥ: 97.31-44;
 Pavitra Āngirasaḥ: 67.22-32; 73;
 83;
 Pṛshnayāḥ Ajāḥ: 86.21-30;
 86.31-40;
 Prajāpatiḥ: 101.13-15;
 Pratardanaḥ Kāshirājo
 Daivodāsiḥ: 96;
 Prabhūvasar Āngirasaḥ: 35; 36;
 Praskaṇvaḥ Kāṇvaḥ: 95;
 Priyamedha Āngirasaḥ: 28;
 Brhanmatiḥ Āngirasaḥ: 39;40;
 Bharadvāja Bārhaspatyaḥ: 67.1-3;
 Bhrgurvāruṇiḥ: 65;
- Madhuchchhandā Vaishvāmitraḥ:
 1;
 Manu Sāmvaranaḥ: 101.10-12;
 Manur Āpsavaḥ: 106.8-9;
 Manyuḥ Vāsishṭhaḥ: 97.10-12;
 Medhātithiḥ Kāṇvaḥ: 2;
 Medhyatithiḥ Kāṇvaḥ: 41-43;
 Yayātin Nāhuṣhaḥ: 101.4-6;
 Rahūgaṇa Āngirasaḥ: 37;38;
 Renur Vaishvāmitraḥ: 70, 89;
 Rebhasūnū Kāshyapau: 99; 100;
 Vasiṣṭho Maitrāvāruṇiḥ: 67.19-
 32; 90; 97.1-3;
 Vasuḥ Bhāradvājaḥ: 80-82;
 Vasukro Vāsishṭhaḥ: 97-28-30;
 Vishvāmitro Gāthinaḥ: 67.13-
 15;
 Vṛshagaṇo Vāsishṭhaḥ: 97.7-9;
 Vaikhānasāḥ Shatam: 66;
 Vyāgrapād Vāsishṭhaḥ: 97.16-
 18;
 Shaktir Vāsishṭhaḥ: 97.19-21;
 108.3; 108.14-16;
 Shikhindinyau Apsarasau
 Kāshyapau: 104;
 Shishuḥ Āngirasaḥ: 112;
 Shyāvāshva Ātreyaḥ: 32;
 Sapta Rshayaḥ: 107;
 Sikatā Nivāvarī: 86.11-20;
 86.31-40;
 Harimantaḥ Āngirasaḥ: 72;
 Hiranyastūpaḥ Āngirasaḥ: 4; 69;
 Shunashepaḥ Ājigartih: 3;

(xiii) Some Important Words in this Maṇḍala

Some words almost occur exclusively in this Maṇḍala; there are some which have a unique meaning in this Maṇḍala. We mention some of them. Note that our focus is on the spiritual and psychological meaning of Veda.

arṣha: (verb): to come, arrive, (9.1.4 and others). This word and its variants such as *arṣhati*, *arshati* etc., occur in 100 mantrās.

avyah: female sheep (ewe) (9.6.1, others). This word and its variants like *avyam*, *avyata*, *avyayam*, *avyayā*, *avyā*, *avye* occur in about 100 mantrās in the Maṇḍala 9. In the ritual, the strainer for purifying the raw Soma juice is a cloth made of the fleece of ewe. In the inner yajna, the eve denotes the shakti of Indra, since Indra is the Ram. The sheep *avi* denotes the sense-life and the sense-organs according to (SA). See also the notes on (9.49.4) & (9.107.8). See also item (5) in essay (xi).

vāre: Its variants such as *vārani*, *varebhiḥ* etc., occur in about 50 mantrās. It usually occurs along with *avya*. It indicates the cover of sense-life which acts as a strainer for the raw delight.

mṛjanti: to rub and make it pure; to cleanse; this word and its variants like *mṛjyate*, *mamṛjata*, *mamṛjyate* occur in over 100 mantrās. This word is used in connection with the purification of Soma. The subtle powers rub the Soma bright and pure. See also item (5) in essay (xi).

anvibhiḥ: 9.1.7, 9.10.4, 9.10.5, 9.86.47, 9.91.3 etc. subtle powers; they cleanse the Soma. They are also referred to as the ten brides in (9.1.7) and other places. Also referred to as the ten throwers of light (*dasha kṣhipaḥ*, 9.8.4) who rub him bright. For S, *anvibhiḥ* and its variants are the ten fingers.

indu: refers to Soma as the delight, or joy of God. This word and its variants like *indubhiḥ*, occurs in at least 120 mantrās.

indo is not technically a *vibhakti*-variant of *indu* and hence the *padapāṭha* version tags it with *iti*. It is used for addressing Soma as a

deity or power. A common usage is, 'O Indu, flow to Indra', (*indo indram parisrava*). It occurs at least in 120 mantrās.

matsarah: satisfying, (1.15.1)

indavaḥ: plural of *indu*; the streams of the Soma-delight; powers of sweetness.

somāsaḥ: plural of Soma; the streams of Soma-delight.

pavamāna: pure flowing Soma. A common epithet for Soma. The entire ninth Maṇḍala is addressed to 'Pavamāna Soma'.

pavitre: strainer or purifier of the raw Soma. See *aṇvi*.

andhasa: Soma-food; food having the power of Soma such as delight.

pitu, pitūnām: a portion of Soma poured for drinking; note *pitu* is also used commonly for father;

dhanvantu: to flow, to rush, (9.77.3); all its variants in the Maṇḍala 9 such as *dhanvasi* (9.24.3) have same meaning. But in other Maṇḍalas *dhanva* means a desert; *dhanvan* in (10.4.1) means 'desert'. Also *dhanu* is bow and *dhanvana* means 'with the bow', (10.115.6).

āshirah: infusions (9.64.14); the Soma is mixed with *dadhi*, curds, specifying subtle intellect. See (9.63.15), (9.75.5), (9.86.21).

apo vasāna: clad in waters (9.42.1); Soma is said to be found in waters; Soma is also mixed with water.

chamūṣhu: jars; subtle bodies. In the ritual the word indicates jars in which the Soma-juice is stored after purification. Usually the word is in dual *chamvoḥ* indicating two. In the inner yajna, *chamū* stands for the inner subtle prāṇa body and the mental body. Soma-delight after being purified, enters the subtle bodies and energies. Purification means giving up the ideas such as, 'I am the doer of work; by my abilities the work was done and the results are there to see'. See items (5) and (6) in the essay (xi).

kalasha: vessel; material body. In the outward rite, it represents the vessel in which the raw Soma juice is stored before purification. In the inner yajna, the *kalasha* indicates the material body in which the delight released by work is collected. Then it is purified by the strainer (see *avyaḥ*).

Spiritual Meanings of Some Common Words in RV

adhvara: pilgrim-rite; yajna regarded as a pilgrimage journey. *adhva* is path

adhvaryu: leading priest in the rite; Agni

aditi, diti: Aditi is the infinite indivisible mother; Diti is the mother of finites

apāka: wise person

apāmsi: works

apa: away

apah: work, (10.12.4); waters set in action, (3.6.7)

apasah: works, doers of work

arātiḥ: hostiles, non-givers

arati: traveller, worker, pilgrim

ari: warrior

āpah: waters or dynamical energies

dakṣha: discernment or discrimination; *dakṣhiṇa* is light of discernment; ordinary meaning is gift

ghṛta: mental clarity, light; ghee

goḥ, gauḥ: cows or knowledge, Ray-cows; Ray-cow indicates that it is both a ray of light and it is symbolised by cow

hamsa: swan; the soul soaring to the heights

havyam: oblation or offering; it signifies action (*karma*), giving of what we have to the cosmic being

hotā, hotṛ: priest of the call, the priest who invokes the other gods to come to yajña; Agni

kāvya: wisdom of a seer; seer-wisdom

kratu: will-power

manishā: mental wisdom

pāka: immature

panchajana: five peoples; see the 'Essentials of Rig Veda', chap. 27

rādhā, rādhasaḥ: achievement, (5.13.6) -

ratna: ecstasy .

rayi: usually translated as, riches or felicities. It is the richness and abundance in the soul full of divine possessions

ṛk: mantra of illumination in metrical form

ṛtam: Right activity; truth in movement

sādhā: achieving the aim, (3.1.17);

sādhuh: perfection; efficient in works

shravas: higher knowledge which comes to the divine hearing, (SA, SV, p. 131)

stoma: affirming laud; repetition of several rik mantrās in an order

svadha: self-law; the law which supports each entity from within

toka: son; god being born as a son of the human yajamāna, creations of a person;

uktha: utterance (of a pāda of mantra)

uruṣhya: guard

ushanas: aspirant; name of a seer, (4.16.2)

ūti: protection; growth of the god in a human being

vṛshabha: bull, the mighty one; one who showers gifts; the supreme person

vāja: plenitude, plenty of everything

vedhaḥ: ordainer or arranger of all actions in nature

vrata: workings of the divine law; not the human observances

(xiv) Symbolism of the Gods

Powers of the Gods

Aditi:	The Goddess of Infinity.
Agni:	Fire; It is the cosmic power of heat and light and the will-power united with wisdom. Human will-power is a feeble projection of this power.
Aryamā:	The lord of exalted power
Ashvins:	The Lords of Bliss and Divine Physicians who render the human body free of disease so that it can accept the divine Prāṇa, the life-energy.
Bṛhaspati:	The power of the soul; closely related to Brahmanaspati
Bhaga:	Enjoyer and the Distributor of Delight.
Brahmanaspati:	Lord of Mantrās, Gaṇapati.
Īla:	The Goddess of revelation.
Indra:	He is the Lord of the Divine Mind and Action. In Indian tradition, mind is not a source of knowledge, it arranges the knowledge to aid action. Indra battles the evil forces on behalf of the human.
Mahī:	Goddess of the vast
Maruts:	Life Energies
Mitra:	The Lord of Love and Harmony
Pūṣhan:	The deity of nourishment
Parjanya:	The deity of descending dynamic energies
Rudra:	The Force of Evolution
Ṛbhus:	The Divine Artisans
Sarama:	The Goddess of intuition
Sarasvati:	The Goddess of inspiration
Soma:	The Divine Delight
Sūrya-Savitṛ:	The Supreme Deity of Light and Force

Tvaṣṭr:	Divine form maker
Uṣha:	The goddess of dawn
Vāstu:	Dwelling
Vāyu:	Wind; He is the Lord of all the Life-energies, Prāṇa which represent the passions, feelings, emotions and abilities
Vaishvānara:	Universal Divine Will and Force
Varuṇa:	The Master of Infinities who cannot tolerate restrictive thinking or actions. Only he can cut the three bonds which restrict the three aspects of every human being — physical, vital and mental
Vasu:	The master of riches
Viṣṇu:	The Lord of all Space

Compact books from SAKSI are available on the gods and goddesses such as Agni, Indra, Soma, Sarasvati, Gaṇapati or Brahmanaspati etc.

(xv) Abbreviations

Ar.:	Aranyaka
Bṛh. U:	Bṛhadāraṇyaka U.
Chh. U.:	Chhāndogya U.
HMF:	Hymns to the Mystic Fire, by (SA)
KS:	Sri Kapāli Sāstry, T.V. (1886-1953)
CW:	Collected Works
Ritualists:	These persons, followers of the tenet of Pūrva Mīmāṃsa, believe that Rig Vedic hymns are meant only for use in rituals and they have no other meaning.
Rk, rik:	A metrical mantra
RV:	Rig Veda Samhitā (the Shākala recension)
RV (4.6.10):	Mantra 10 of Sūkta 6 of Maṇḍala 4
S:	Sāyaṇa Āchārya, (1315-1387 CE)
SA:	Sri Aurobindo, (1872-1950 CE)
SB:	Shatapatha Brāhmaṇa
SAKSI:	Sri Aurobindo Kapāli Sāstry Institute of Vedic Culture
SV:	Has two meanings
SV, SA:	The Secret of the Veda, by (SA)
SV (123):	Mantra 123 of the Sāmaveda Samhita
SYV:	Shukla Yajur Veda
Shvet. U:	Shvetāshvatara U.
TA:	Taittirīya Aranyaka
Tai.U.:	Taittirīya Upaniṣhad
TS:	Taittirīya Samhitā

- TS (4.6.5.3): Mantra 3, Anuvāka 5, Prapāṭhaka 6, Kāṇḍa 4 of TS
 U: Upaniṣhad
 Uṣṇīk (8/8/12): Uṣṇīk metre with three pādās with the
 numbers of syllables in them as indicated, to a total of
 28.
 VS: Vājasaneyi Samhitā of SYV
 VS (15.7): Mantra 7 in adhyāya 15 of VS
 A (b,c): The metre with name A, having 'c' pādās, each
 with 'b' syllables
 Triṣṭup (11,4): Triṣṭup metre with 4 pādās, each having 11
 letters, a total of 44.



Anuvāka 1: Sūktās (1-24)

1. Sweet and Rapturous

Riṣhi: Madhuchchhandāḥ Vaishvāmītrah

Metre: Gāyatrī

9.1.1: Most sweet and rapturous

9.1.2: All-beholding one

9.1.3: You are bounteous

9.1.4: Advent of gods

9.1.5: Our declarations draw you to our front

9.1.6: Daughter of Sun

9.1.7: Subtle ones and ten brides

9.1.8: Triple law of working (tridhātu)

9.1.9: Infusions for Soma

9.1.10: Indra in rapture kills Vṛtra

9.1.1:

O Soma, most sweet and rapturous, flow in a stream (1),
for the drinking by Indra (2);

you are pressed out (by the press-stones) (3).¹

[SV (468, 689); YVS (26.25);

Indra represents the god-mind. Drinking by Indra means empowering
the god-mind within each human being.]

9.1.2:

The killer of demons, the all-beholding one (1),
has come running from his impregnable abode (2).

He is seated in the session (3).²

¹ स्वादिष्टया मदिष्टया पवस्व सोम धारया (1), इन्द्राय पातवे (2), सुतः (3)

² रक्षोहा विश्वचर्षणिः (1), अभि योनिम् अयोहतम् द्रुणां (2),
सधस्थम् आसदत् (3)

[*ayohata*: impregnable;
drūṇānaḥ: running, (4.4.1); *ayaḥ*: very strong;
sadhastham: sitting or staying together, meeting;]

9.1.3:

Establish most firmly the upholder of happiness (1).
 You are bounteous and strongest to slay the coverers or Vṛtra (2).
 You carry (to us) the achievements of the lords of plenty (3).³
 [*maghonām*: the lords of plenty,
par̥shi: carry, (2.7.2), (6.4.8) (everywhere);
varivaḥ: supreme good (5.29.10); happiness (1.59.5)]

9.1.4:

Come with the Soma-food to the advent of the great gods (1).
 (Come to us) with the plenty and the inspired hearing (2).⁴
 [*ar̥sha*: come, arrive, (9.45.2); This word and its variants occur in
 more than 100 times in RV mainly in Maṇḍala 9.
vīti: advent, (6.16.46);]

9.1.5:

O delight, our declarations move to you in your front (1,3).
 This happens day by day with the same goal (2).⁵
 [*āshasā*: declarations, (4.5.11)]

9.1.6:

With her eternal extension, the daughter of Sun (2,4),
 purifies the flowing Soma (1), in her straining vessel (3).⁶

³ वरि॒वो-धा॒तमो भव॒ (1), मं॒हि॒ष्ठो वृ॒त्रह॒न्तमः॑ (2), पर्षि॒ राधो॑ म॒घोना॑म् (3)

⁴ अ॒भ्यर्ष॑ म॒हानां॑ दे॒वानां॑ वी॒तिम॑न्ध॒सा (1), अ॒भि वा॒जमु॑त श्रवः॑ (2)

⁵ त्वा॒मच्छा॑ च॒राम॑सि॒ (1), तदि॑द॒र्षं दि॒वेदि॑वे (2), इ॒न्द्रो त्वे न॑ आ॒शसः॑ (3)

⁶ पु॒नाति॑ ते प॒रिसु॑तं सोमं॒ (1), सूर्य॑स्य दु॒हिता॑ (2), वा॒रेण॑ (3), श॒श्वता॑ त॒ना (4)

1. Sweet and Rapturous

3

[*tanā*: extension, (1.3.4);

Recall (10.27.11) regards the Nature (*prakṛti*) as the blind daughter (*duhitā*). S interprets the daughter of Sun as *shraddhā*, intense faith, (8.75.2); regards *shrat* as being true to our aspiration.]

9.1.7:

The subtle ones, the ten brides (1,3),
seize it (the Soma) in their labour (2).

(They are) the sisters in the heaven beyond (4).⁷

[Line 1: (alt.): Seize the Soma in the great work, (endeavour, aspiration) (*samarya*)

Line 3: These sisters who dwell in the pure mind, the subtle ones (*aṇvīḥ*) are called *dasha kṣhipaḥ* in (9.8.4) since they seize the Soma and speed it on the way. They are the *dasha gāvaḥ* (ten rays). In (9.14.5) they are described as grandchildren or descendants of Sun. They are aided in the task of purification by the seven forms of thought-consciousness (*sapta dhītibhiḥ*) (9.9.4).

aṇvībhiḥ: subtle thought powers, (1.3.4), (fingers for S)]

Since *sūryasya duhitā* occurs in (9.1.6), *aṇvīḥ* can be explained as (subtle) fingers of the daughter of Sun, which is same as subtle powers. *yoṣhaṇaḥ*: brides;]

9.1.8:

They shape the shining skin (2),
containing the honey (4),
which is covered by the triple law of working (3).
He is urged to flow forward (1).⁸

⁷ तमीम् अण्वीः (1), समर्य आ गुष्णन्ति (2), योषणो दश (3),
स्वसारः पार्ये दिवि (4)

⁸ तमीं हिन्वन्ति अग्रुवो (1), धमन्ति बाकुरं दृतिम् (2),
त्रिधातु वारणं (3), मधु (4)

[*dṛtim*: skin; *dhamanti*: to smelt, to shape;

agruvaḥ: moving forward, (1.140.8); *dṛtim*: skin;

tridhātu: triple law of working;

For the names of the three, see the note in (9.108.12);]

9.1.9:

For Indra's drink, the Soma is mixed (2,4),

with the milk of the unslayable cow with its calf (1,3).⁹

[*shishum*: squeezed (S); the usual meaning of 'calf' fits perfectly here; *shrīṇanti*: mix, (1.84.11)]

9.1.10:

Indra in his rapture kills all the Vṛtra-foes (1).

The warrior gives the riches (to the aspirants) (2).¹⁰

2. Prop of the worlds

Rīṣi: Medhātithiḥ Kāṇvaḥ

Metre: Gāyatrī

9.2.1: O Delight, enter Indra

9.2.2: Sustainer of all

9.2.3: Soma is covered by works

9.2.4: The great rivers come to you

9.2.5: Soma is the prop for the worlds

9.2.6: He has the vision of a friend

9.2.7: Hymns purified by your might

9.2.8: Your expressions of Truth

9.2.9: You seek Indra, the god-mind

9.2.10: Ancient soul of yajna

⁹ अ॒भीमम् अ॒घ्न्यां (1), उ॒त श्री॒णन्ति॑ (2), धे॒नवः॑ शिशु॒म् (3),
सोम॒मिन्द्रा॒य पा॒त॒वे (4)

¹⁰ अ॒स्येदिन्द्रो॑ म॒दे॒षु आ॒ विश्वा॑ वृ॒त्राणि॑ जिघ्र॒ते (1), शू॒रो म॒घा च॑ म॒हते॑ (2)

9.2.1:

O pure Soma, flow swiftly to those who desire the gods (1).

O Delight, O showerer, enter Indra (2).¹

[*devavī*: those who desire the gods, (1.36.9)]

9.2.2:

O Indra, O showerer, O one most luminous (2),
bring the great food (1).

O one who upholds (everything),

be seated on the seat at the source (3).²

[*dharmasiḥ*: the sustainer of all, (5.43.13); (5.8.4)]

9.2.3:

The creator presses out the dear streams of honey (1).

(The Soma), the perfect will, is covered by works (*apaḥ*) (2).³

[*vasiṣṭha*: covered (S). Note it is different from *Vasiṣṭha*;

apaḥ: works;

vedhasaḥ: creator, (1.72.1); arranger of works, (6.15.7);

vidh: to worship, to be gracious;]

9.2.4:

When you are clothed in the Ray-cows (knowledge) (2),

the great flowing waters come to you, the great one (1).⁴

[*sindhavaḥ*: flowing]

¹ पर्वस्व देववीः अतिं पवित्रं सोमं रंह्यां (1), इन्द्रम् इन्द्रो वृषा विश (2)

² आ वच्यस्व महि प्सरो (1), वृषेन्द्रो युष्मवत्तमः (2),

आ योनिं धर्णसिः संदः (3)

³ अधुक्षत प्रियं मधु धारां सुतस्य वेधसः (1), अपो वसिष्ठ सुक्रतुः (2)

⁴ महान्तं त्वा महीः अनु आपो अर्षन्ति सिन्धवः (1),

यत् गोभिः वासयिष्यसे (2)

9.2.5:

The Soma is prop for the worlds, and supports the heaven (2).

He is purified in the waters of the ocean (1).

Desiring us (he enters us) after going through the strainer (3).⁵

[*pavitre*: strainer, purifier, the sense-life and mind; see (9.6.1)]

9.2.6:

The great and resplendent (Soma), the showerer cries out (1),

He is the one with a vision like that of a friend (2).

He shines with the Sun (3).⁶

[SV (497, 1042) variant; YVS (38.22);

vṛṣhā: showerer of the energies of light and might]

9.2.7:

O active Soma, the hymns are purified by your perfect might (1,2).

The hymns make you beautiful in your rapture (3).⁷

[*shumbhase*: make beautiful, (5.10.4); glorify (you);

apasyuvah: active; causer of actions, (1.79.1); *ojas*: perfect might;]

9.2.8:

You form the wide world (or Sun world) (2).

We seek from you (3),

the rapture for the forceful (or foe-destroying) yajamāna (1).

Your expressions of Truth are mighty (4).⁸

⁵ समुद्रो अप्सु मामृजे (1), विष्टम्भो धरुणो दिवः सोमः (2),

पवित्रे अस्मयुः (3),

⁶ अचिक्रदत् वृषा हरिः महान् (1), मित्रो न दर्शतः (2), सं सूर्येण रोचते (3)

⁷ गिरस्त इन्द्र ओजसा मर्मज्यन्ते (1), अपस्युवः (2),

याभिः मदाय शुम्भसे (3)

⁸ तं त्वा मदाय धृष्वय (1), उ लोककुक्षुम् (2), ईमहे (3),

तव प्रशस्तयो महीः (4)

[*ghr̥shvayaḥ*: forceful, assailer, foe-destroying, (1.85.1), (1.37.4);
prashastayaḥ: utterances, (8.19.19); expressions of Truth, (8.40.9)]

9.2.9:

O Soma, seeking Indra, flow to us with the stream of honey (1),
just as Parjanya pours the rain (2).⁹

[seeking Indra: seeking the mind (or god-mind)]

9.2.10:

O Indu, you are the giver of Ray-cows, hero-strengths (1),
life-energies (horses) and of plenitude (2).

You are the ancient (or supreme) soul of the yajna (3).¹⁰

[*pūrvyaḥ*: ancient, (8.75.1); supreme (2.2.9)]

3. Seers cleanse him

Riṣhi: Shunaḥshepaḥ Ājigartih;
Kṛtrimah Vaishvāmitro Devarātaḥ;
Metre: Gāyatrī

9.3.1: Soma, winged power, hastens to gated house

9.3.2: Rushes against crookedness

9.3.3: Soma cleansed by seers and seekers of Truth

9.3.4: Moves with creatures of pure being

9.3.5: Soma makes gifts for all

9.3.6: Establishes ecstasy in the giver

9.3.7: Flows forth sounding

9.3.8: Joins heaven after crossing worlds

9.3.9: His ancient birth

9.3.10: He gives birth to the force of impulsion

⁹ अस्मभ्यम् इन्द्रो इन्द्रयुः मध्वः पवस्व धारया (1), पर्जन्यौ वृष्टिमाँ ईव (2)

¹⁰ गोषा इन्द्रो नृषा असि (1), अश्वसा वाजसा उत (2),

आत्मा यज्ञस्य पूर्व्यः (3)

9.3.1:

The divine immortal Soma hastens like a winged power (1),
to be seated in the gated house (2).¹

[*droṇāni*: in the gated house, human body (6.2.8);]

9.3.2:

The divine and inviolable flowing Soma (1,4),
causing illuminations (2),
rushes against the crooked beings (3).²

[*hvara*: crookedness, (5.20.2); *vīpā*: illuminations, (3.10.5), (9.99.1)]

9.3.3:

This divine flowing Soma is cleansed by the luminous seers (1,4),
and the seekers of Truth (2);
just as horses seeking the plenitude (are readied) (3).³

[*vājāya*: to or for plenitude, (3.19.1), (5.10.1);

vīpanyubhiḥ: luminous seers, (8.19.10)]

9.3.4:

The hero Pavamāna moves as it were (2),
with all the creatures of pure being (3),
to conquer all the desirables (1,4).⁴

[*satvabhiḥ*: creatures of pure being, (1.140.9);

sisāsati: to conquer, (8.103.11)]

¹ ए॒ष दे॒वो अ॒मर्त्यः॑ पर्ण॒वीरि॑व दी॒यति॑ (1), अ॒भि द्रो॑णा॒नि आ॒सद॑म् (2)

² ए॒ष दे॒वो (1), वि॒पा कृ॑तो (2), अति॑ ह॒रांसि॑ धावति॑ (3),
पव॑मानो अ॒दाभ्यः॑ (4)

³ ए॒ष दे॒वो वि॑प॒न्युभिः॑ पव॑मान (1), ऋ॒तायु॑भिः (2), हरिः॑ वा॒जाय॑ (3),
मृ॒ज्यते॑ (4)

⁴ ए॒ष वि॒श्वानि॑ वा॒र्या (1), शू॒रो यन्नि॑व (2), सत्त्व॑भिः पव॑मानः (3),
सिषा॑सति (4)

9.3.5:

The divine flowing Soma comes by car to its goal (1),

He makes gifts (for all) (2).

He manifests his coming presence by the sound (3).⁵

[*dashasyati*: to offer, gift]

9.3.6:

The divine Soma enters the waters (2),

as he is being lauded by seers (1).

He establishes the ecstasy in the giver (sacrificer) (3).⁶

[*ratnāni*: ecstasy, (1.1.1)]

9.3.7:

The Soma flows sounding forth in a stream (2),

and rushes across the worlds into heaven (1).⁷

[*tiraḥ*: across;]

9.3.8:

The inviolable flaming Soma from the perfect yajna (3),

joins the heaven after crossing the worlds (2,1).⁸

[*svadhvaraḥ*: perfect rite of the path, perfect yajna (8.44.13);

asprtaḥ: inviolable (S) (occurs once); *āsarat*: joins;

Heaven: Heaven of mind in man]

9.3.9:

On his ancient birth (1),

the god who is pressed out for the sake of other gods (2),

goes to the brilliant purifier (3).⁹

[*hariḥ*: brilliant, resplendent, (7.10.1)]

⁵ एष देवो रथर्यति पवमानो (1), दशस्यति (2), आविष्कृणोति वग्वनुम् (3)

⁶ एष विप्रैः अभिष्टुतो (1), अपो देवो वि गाहते (2), दधत् रत्नानि दाशुषे (3)

⁷ एष दिवं वि धावति तिरो रजांसि (1), धारया पवमानः कर्निक्रदत् (2)

⁸ एष दिवं व्यासरत् (1), तिरो रजांसि (2), अस्पृतः पवमानः स्वध्वरः (3)

⁹ एष प्रत्नेन जन्मना (1), देवो देवेभ्यः सुतः (2), हरिः पवित्रे अर्पति (3)

9.3.10:

(Soma) is born according to many laws of working (1).

He gives birth to the force of impulsion (2).

The pressed out Soma flows in streams (3).¹⁰

[*vrata*: law of working]

4. His Discrimination

Riṣi Hiranyastūpaḥ Āngirasah

Metre: Gāyatrī

9.4.1: He is eternal and has inspired knowledge

9.4.2: The light is eternal

9.4.3: Your discernment is eternal

9.4.4: Make us men full of possessions

9.4.5: Make us share in the gifts of Sun

9.4.6: Your powers of growth and protection

9.4.7: Riches two-fold in greatness

9.4.8: Undefeated, but overcomes all

9.4.9: You are increased by yajna

9.4.10: Bring us universal life

9.4.1:

The pure flowing Soma is eternal and is a conqueror (1).

Soma has great inspired knowledge (2).

(O Soma), make us (men) full of possessions (or felicities) (3).¹

[*vasyasah*: one full of possession, (4.2.20);

sanā: eternal, (3.1.6);

Line 3: similar to (4.2.20); line 3 is the refrain in all verses]

¹⁰ एष उ स्य पुरुब्रतो जज्ञानो (1), जनयन् इषः (2), धारया पवते सुतः (3)

¹ सनां च सोम जेषि च पर्वमान (1), महि श्रवः (2),

अथा नो वस्यसः कृधि (3)

9.4.2:

The light is eternal; the swar-world is eternal (1).

O Soma, all things are for the happiness (2).

Make us men full of possessions (3).²

[*saubhaga*: happiness, (6.5.2); enjoyment of bliss, (5.28.3)]

9.4.3:

(Your) discernment is eternal; (your) will is eternal (1).

O Soma, destroy the enemies who harm us (2).

Make us men full of possessions (3).³

9.4.4:

O strainers, purify the Soma for the drink of Indra (1).

Make us men full of possessions (2).⁴

[*pavitāraḥ*: *pavitāraḥ* (*pada*), strainers, purifiers, (9.83.3), they are the mind and body of the aspirants]

9.4.5:

By your will and your powers of growth and protection (2),
make us share in (the gifts of) Sun (1).

Make us men full of possessions (3).⁵

[*ā bhaja*: make us share, (1.27.5), (1.43.8);]

² स॒ना ज्योतिः॒ स॒ना स्वः (1), वि॒श्वा च सोम॒ सौभ॒गा (2),

अ॒था नो वस्य॑स॒स्कृ॒धि (3)

³ स॒ना दक्ष॑मु॒त क्र॒तुम् (1), अ॒प सोम॒ मृ॒धो जहि॑ (2), अ॒था नो वस्य॑स॒स्कृ॒धि (3)

⁴ प॒वी॒ता॒रः पु॒नी॒त॒न॒ सोम॑मिन्द्रा॒य पा॒त॒वे (1), अ॒था नो वस्य॑स॒स्कृ॒धि (2)

⁵ त्वं सूर्ये॑ न॒ आ भ॑ज॒ (1), तव॒ क्र॒त्वा तवो॒तिभिः॑ (2),

अ॒था नो वस्य॑स॒स्कृ॒धि (3)

9.4.6:

By your will and your powers of growth and protection (1),
may we see the Sun continuously (2).

Make us men full of possessions (3).⁶

[Line 2 similar to a part in (1.23.21);]

9.4.7:

O Soma, with your perfect powers, bring us (1),
the riches which are two-fold in greatness (2).

Make us men full of possessions (3).⁷

[*dvibarhasam*: two-fold in greatness; (1.71.6); could refer to the
human and divine states;

āyu-dha: powers of supporting life]

9.4.8:

O one who is undefeated in battles and overcomes the foes (2,4),
bring us the felicities (1,3).

Make us men full of possessions (5).⁸

9.4.9:

O flowing Soma, (you are) increased by means of yajña (1),
according to the order and law (2).

Make us men full of possessions (3).⁹

[Line 2: *vidharmanī*: in the order and law, (3.2.3); complete law,
(5.17.2)]

⁶ तव क्रत्वा तवोतिभिः (1), ज्योक् पश्येम सूर्यम् (2),

अथा नो वस्यसस्कृधि (3)

⁷ अभ्यर्ष स्वायुध सोमं (1); द्विर्हसं रयिम् (2), अथा नो वस्यसस्कृधि (3)

⁸ अभ्यर्ष (1), अनपच्युतो (2), रयिं (3), समत्सु सासहिः (4),

अथा नो वस्यसस्कृधि (5)

⁹ त्वां यज्ञैः अवीवृधन् पर्वमान (1), विधर्मणि (2), अथा नो वस्यसस्कृधि (3)

vidharman: the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken and man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.]

9.4.10:

O Delight, bring us universal life (2),
variety of riches and life-energy (1).

Make us men full of possessions (3).¹⁰

[*vishvāyu*: *vishva-āyu*: universal life, (1.67.3), (1.68.3) etc.]

5. Āpri Hymn

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.5.1: Soma, the lord on all sides, blazes high

9.5.2: Son born of the body of sacrificer

9.5.3: His streams of honey and perfect might

9.5.4: Travels to other gods

9.5.5: Golden divine doors

9.5.6: Night and Dawn are vast and of perfect form

9.5.7: I call the two divine invokers

9.5.8: The goddesses Bhārati, Sarasvatī and Ilā

9.5.9: Tvaṣṭṛ, who goes in front

9.5.10: Vanaspati, the lord of woods and delight

9.5.11: Adoration of Soma done with *svāhā*

[This hymn is one of the *āpri* family of Sūktās. There are ten such hymns in the entire RV, all having similar structures. This hymn is traditionally recited in the Agnistoma rite. Even though several deities

¹⁰ रयिं नश्चित्रम् अश्निन्म् (1), इन्द्रो विश्वायुम् आ भर (2),
अथा नो वस्यसस्कुधि (3)

like Indra, Tvaṣṭṛ, the three Goddesses, etc., are explicitly mentioned, they are all invoked through the mouth of Agni. Agni, the Divine Will in man, the force of aspiration in the seeker, assumes in the inner life of the Rishi the forms of the other Gods; hence the Gods are said to be Agni-faced. This development is a special feature of Agni. "For it is characteristic of him to become in his heavenward activity endowed with the attributes that distinguish severally the other Gods of the Vedic system, while retaining his distinguishing feature as the Divine will" [CW, KS, Vol. 1]. This description of Agni appearing as different Gods is a general feature of the Vedic hymns and explicitly stated in the sūkta (2.1) and in several rikṣ such as RV (5.3.1) and RV (5.3.2).

The sacrificer or the aspirant is always the soul of man, the *jīva* or *puruṣha*. When the aspiration expressed through hymns and *tapas* is acute, Agni himself takes birth in man. He is the Seer-will or the *kavikratu*. He himself takes over the burden of the progress of the yajña offered by the *jīva* and summons all other Gods, who then not only manifest but also establish their powers in the seeker.

The root of the Word *āpri* is *pr*, to fill up; the different deities fill up the yajamāna or the seeker with appropriate powers. The *āpri* mantra RV (2.6.8) states: "May Agni, who knows everything, fill us from all sides with his powers". An extensive English commentary on this hymn can be found in [CW, KS, Vol.1]. The 10 *Āpri* hymns are: (1.13), (1.142), (1.188), (2.3), (3.4), (5.5), (7.2), (9.5); (10.70), (10.110).]

9.5.1:

The flowing Soma, the lord on all sides, is blazing high (1).

He is the master (or the shining one) (2).

He is the showerer, pleases (the gods) and makes sound (3).¹

¹ समिद्धो विश्वतस्पतिः पवमानो (1), वि राजति (2),

प्रीणन् वृषा कनिक्रदत् (3)

9.5.2:

He is the son (born of) the body of the sacrificer (1).

The flowing Soma has sharp horns (2).

He shines from the midworld (3).²

[Line 1: Found in many Āpri hymns as in (1.13.2); common epithet for Agni. Since Agni is born in the aspirant, he is called his son. Here Agni is identified with Soma.

Line 2: He sharpens the horns to kill the rākshasās, as explained in (5.2.9); The padapāṭha has (*shrṅge iti*) indicating that the word is irregular (or ungrammatical).]

9.5.3:

The flowing Soma is adorable (1).

With the streams of honey and his perfect might (3),
being resplendent, he shines with the felicities (2).³

[*īlenyaḥ*: adorable, (5.1.9); the one to be prayed, (7.9.4)]

9.5.4:

The flowing Soma, the ancient one with perfect might (2),

a god, travels to the other gods (4),

strewn the shining seat (of the soul) (for the gods to sit) (1,3).⁴

[*barhi*: seat (of grass), seat of the soul]

9.5.5:

The golden divine doors, rise up from the vast horizon (1);

(the doors) and Pavamāna are lauded perfectly (2).⁵

[*ātaiḥ*: directions (S); *sustutā*: perfect laud;

² तनूनपात् (1), पर्वमानः शृङ्गे शिशानो (2), अर्षति अन्तरिक्षेण रारजत् (3)

³ ईलेन्यः पर्वमानो (1), रयिः वि रारजति द्युमान् (2),

मघोः धाराभिः ओजसा (3)

⁴ बर्हिः (1), प्राचीनमोजसा पर्वमानः (2), स्तुणन् हरिः (3), देवेषु देव ईयते (4)

⁵ उत् आतैः जिहते बृहद् द्वारो देवीः हिरण्ययीः (1), पर्वमानेन सुष्टुताः (2)

Doors: During the journey of the Spirit, the seeker arrives at the farthest limits of human consciousness, and faces a barrier that stands between the human and the Divine, the lower and the upper realms of Existence. No human effort by itself can break this barrier, the Doors that stay closed and bar the entry. The seeker has to appeal to the Grace, surrender himself entirely and affirm his surrender constantly; and it is only when the Grace responds that the opening is made, the Divine Doors swing wide open allowing him to cross into the kingdom of Light (M.P.P.)]

9.5.6:

(Day and night) are of perfect form, vast and mighty (1).

Pavamāna Soma also desires the vision of night and dawn (2).⁶

[*nakta*: the night; indicates our normal unilluminated consciousness, while *uṣhas*, the Day, indicates the Divine Consciousness. All that manifests in the day (Divine Consciousness) is in the womb of the night. This mantra is closely related to Īsha Upanishad (11) which states, 'He who knows That, the One as both in the Knowledge of the whole and in Ignorance (manyness), by crossing over death by manyness, he attains the immortality by knowledge of the whole'.

na: also, (6.2.4)]

9.5.7:

I call the divine invokers, who are divine in vision (2),

and the two gods, the flowing Soma and the showerer Indra (1,3).⁷

[The two powers are mentioned in RV (10.70.7) as the *purohita* and *rtvik*, interpreted as the powers of ascent and of descent.]

⁶ सुशिल्ये बृहती मही (1), पर्वमानो वृषण्यति नक्तोषासा न दर्शति (2)

⁷ उभा देवा (1), नृचक्षसा होतारा दैव्या हुवे (2), पर्वमान इन्द्रो वृषा (3)

9.5.8:

The vast Bhāratī, Sarasvatī and Ilā (1,3,4),
are the three goddesses with perfect form (6).

May they come to this yajña of the flowing Soma (2,5).⁸

[*mahī* is used often as an alternate to Bhāratī in many Āpri hymns as in (1.13.9).]

9.5.9:

I call Tvaṣṭṛ the one who goes in front (1,3).

The flowing Soma is the delight (*indu*), is Indra, the showerer (4),
the first-born, the protector (2),
the resplendent and is the lord of all creatures (5).⁹

9.5.10:

Vanaspati, the lord of woods and delight (1),
has a thousand branches, is golden, is flaming and resplendent (3).
O flowing Soma, consecrate him with the stream of honey (2).¹⁰

[*samangdhi*: to consecrate;

bhrājamānam: the blazing one;

haritam: resplendent;]

9.5.11:

To the adoration of Soma done with *svāhā* (2),
may the All-gods, Vāyu, Bṛhaspati and Sūrya come (1,3,4).

Agni, Indra, gods of one mind, take pleasure (in coming here) (5).¹¹

[*svāhā*: that which is spoken blissfully (*su āhā*);]

⁸ भारती (1), पवमानस्य (2), सरस्वतीळा (3), मही (4),

इमं नो यज्ञमा गमन् (5), तिस्रो देवीः सुपेशसः (6)

⁹ त्वष्टारम् (1), अग्रजां गोपां (2), पुरोयावानम् आ हुवे (3),

इन्द्रुरिन्द्रो वृषा (4), हरिः पवमानः प्रजापतिः (5)

¹⁰ वनस्पतिं (1), पवमानं मध्वा समङ्ग्धि धारया (2),

सहस्रबल्दां हरितं भ्राजमानं हिरण्ययम् (3)

¹¹ विश्वे देवाः (1), स्वाहाकृतिं पवमानस्या (2), गतं (3),

वायुर्बृहस्पतिः सूर्यो (4), अग्निरिन्द्रः सजोषसः (5)

6. Flows to the Soul of Yajña

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.6.1: Flow to the seekers and those whom you desire

9.6.2: You create the mighty war-steeds

9.6.3: Release this ancient rapturous Soma

9.6.4: Drops flow eagerly to Indra

9.6.5: Ten sisters rub Soma

9.6.6: Soma rains desires

9.6.7: Soma nourishes Indra

9.6.8: Soma flows to the soul of yajña

9.6.9: You establish the Word in secret places

9.6.1:

O Soma, showerer, flow in streams of bliss (1),
to the seekers of gods and those whom you desire (2,4),
(Come to us) through the cover of the sense mind (3).¹

[SV (506); *vāremiḥ* in SV; *vāreṣhu* in RV;]

[*vāra*: covers; *avi*: female sheep (ewe); *avyaḥ vāreṣhu*: hairs of sheep's wool; net of sense-mind; The phrase *avyā vāreṣhu* occurs in many mantrās in this section. It is the net of sense-mind acting as a symbolic purifier of Soma.]

9.6.2:

O Indu, as if you are Indra,
make the enchanting essence of rapture to flow (1);
also (create) the mighty war-horses (2).²

[*madyam*: enchanting; *madam*: essence;
abhi kṣhara: to pour forth, create (S)]

¹ मन्द्रया सोम धारया वृषा पवस्व (1), देवयुः (2),

अव्यो वारैषु (3), अस्मयुः (4)

² अभि त्वं मद्यं मदम् इन्द्रविन्द्र इति क्षर (1), अभि वाजिनो अर्बतः (2)

9.6.3:

Release this ancient rapturous (Soma) (1),
to flow towards the purifier and around it (2).
May it create the plenitude and inspired knowledge (or hearing) (3).³
[*suvāno*: pressed out; released; *abhi arṣha*: come towards;
ā: around, (S)]

9.6.4:

The drops of Soma (1),
being purified, flow (eagerly) towards Indra (3),
like water going down the slopes (2).⁴
[*punānaḥ*: purifying, (7.9.2)]

9.6.5:

The ten sisters (brides) rub the Soma bright and pure (2),
just as men care for a war-horse (1).
(The Soma) coming out of the strainer plays in the delight (3).⁵
[*vana*: wood; delight; *dasha yoṣhaṇaḥ*: see (9.1.7);
avim: strainer made of sheep's skin (*avi*) in the ritual;]

9.6.6:

Unite the Soma which rains desires along with the Ray-cows (1,6).
The Soma essence is pressed out for the rapture (2,4),
of the gods for their advent and for battles (3,5).⁶
[The mixture of delight (Soma) and knowledge (*go*) is useful as a
source of power in contests or battles.
bharāya: contests, battles]

³ अ॒भि॒ त्वं॒ पू॒र्व्यं॒ म॒दं॒ सु॒वा॒नो॒ (1), अ॒र्ष॒ प॒वि॒त्र आ॒ (2), अ॒भि वा॒ज॒मु॒त श्र॒वः॒ (3)

⁴ अ॒नु॒ द्र॒प्सा॒स॒ इ॒न्द्र॒व॒ (1), आ॒पो॒ न प्र॒व॒त॒ (2), अ॒स॒रन् पु॒ना॒ना इ॒न्द्र॒म् आ॒श॒त॒ (3)

⁵ य॒म॒त्य॒मि॒व वा॒जि॒नं॒ (1), मु॒ज॒न्ति॒ योष॑णो॒ द॒श॒ (2),

व॒ने क्री॒ळ॒न्त॒म् अ॒ति अ॒विं॒ (3)

⁶ तं गो॒भिः॒ वृ॒ष॒णं॒ र॒सं॒ (1), म॒दा॒य॒ (2), दे॒व॒वी॒तये॒ (3),

सु॒तं॒ (4), भ॒रा॒य॒ (5), सं॒ सृ॒ज॒ (6)

9.6.7:

The outpressed Soma, divine (1,3),
flows in a stream to the god Indra (2).

(The stream) with the milk (of knowledge) will nourish (Indra) (4).⁷
[*pīpayat*: nourished]

9.6.8:

The pressed out Soma flows swiftly with a perfect cry (2),
to the soul of the yajna (1).

He protects the ancient seer-wisdoms (3).⁸

[*svānaḥ*: to make a sound, to cry, (5.10.5), (5.25.8);

sushvānaḥ: making a perfect sound; S suggests a variety of meanings,
without giving any reasons]

9.6.9:

O seeker of Indra, purify the rapturous (Soma) (1),

for the advent (of Indra), O most rapturous one (2).

You establish the Word (of wisdom) in the secret places (3).⁹

7. His Laws of Action

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.7.1: The paths of the laws of Truth

9.7.2: Soma enters the waters

9.7.3: Soma cries out in delight

9.7.4: He enters the Sun-world

9.7.5: Soma destroys the demons

9.7.6: His sound conquers thought

⁷ देवो (1), देवाय धास्य इन्द्राय पवते (2), सुतः (3), पयो यदस्य पीपयत् (4)

⁸ आत्मा यज्ञस्य (1), रंहा सुष्वाणः पवते सुतः (2), प्रत्नं नि पाति काव्यम् (3)

⁹ एवा पुनान इन्द्रयुः मदं (1), मदिष्ठ वीतयै (2), गुहा चित् दधिषे गिरः (3)

9.7.7: His laws of action are also of delight

9.7.8: Those with knowledge get the energy

9.7.9: Heaven and earth

9.7.1:

The Soma-delight creates (1),
the paths of the laws of Truth (embodying) beauty (2).

Know the method of yoking to these paths (3).¹

[*sushriyam*: one with beauty, (3.3.5); *vidānā*: to know (S);

dharman: in the law, (5.15.2)

asṛgram: created, (1.7.4); occurs in eleven mantrās of Maṇḍala 9.
asṛgran in (9.46.1), 'to loosen' is its variant. Recall that creation in Veda is to loosen something already there.]

9.7.2:

The streams of supreme honey (flow on) (1),
and the great (Soma) enters the waters (2).

The offering of Soma is to be adored over other offerings (3).²

[*vi gāhate*: enter. Line 2 is similar to line 2 in (9.3.6)]

9.7.3:

The supreme word yoked to the Soma the showerer (1),
cries out in delight (2),

in the abodes along the path of Truth (3).³

[*vane*: in delight; *pra ava chakradat*: to sound (S)]

¹ असृग्रमिन्दवः (1), पथा धर्मान् ऋतस्य सुभ्रियः (2),

विदाना अस्य योजनम् (3)

² प्र धारा मध्वो अग्रियो (1), मंहीरपो वि गाहते (2), हविर्हविष्यु वन्द्यः (3)

³ प्र युजो वाचो अग्रियो वृष (1), अब चक्रदत् वने (2),

सन्नाभि सत्यो अंध्वरः (3)

9.7.4:

Clothed in the mights (2),
the seer with his seer-wisdoms, enters the Sunworld (1,3),
and conquers the steeds of plenitude (4).⁴
[*vaśānaḥ*: clothed, inhabiting; *vāji*: steed of plenitude, (5.30.14);
sisāsati: to conquer, (8.103.11), (9.3.4)]

9.7.5:

When the worshipper makes the Soma to journey (5),
then the flowing Soma like a king (1,3),
destroys the demonic confronters and human foes (2,4).⁵
[*ṛṇvanti*: journeys, (6.2.6);
sīdati: to sit (usual meaning); *abhi sīdati*: sit upon (the foes), to
destroy]

9.7.6:

The beloved (Soma) is seated in the luminous woods (2),
after passing through the purifier of sense mind (1).
His sound conquers the thought (3).⁶
[*priyaḥ*: beloved (of the gods); *vana*: woods of delight;
matī: thought, (10.11.6);
hari: luminous, green;
vanuṣṭhyan: conquering, (6.6.6)]

9.7.7:

He goes rapturously together with Vāyu, Indra, Ashvins (1),
His laws of action are also of delight (2).⁷
[*dharmaṇām*: laws of action, (8.43.24)]

⁴ परि यत् काव्या कविः (1), नृम्णा वसानो (2), अर्षति स्वः (3),
वाजी सिषासति (4)

⁵ पर्वमानो (1), अभि स्पृधो विशो (2), राजैव (3), सीदति (4),
यदीम् ऋणवन्ति वेधसः (5)

⁶ अव्यो वारो (1), परि प्रियो हरिर्वनेषु सीदति (2), रेभो वनुष्यते मती (3)

⁷ स वायुमिन्द्रमश्विना साकं मदेन गच्छति (1), रणा यो अस्य धर्मभिः (2)

9.7.8:

The sweet Soma flows in waves to Mitra, Varuṇa and Bhaga (1).
Those who have the knowledge get the energies (or happiness) (2).⁸
[*śakma*: energies to do work, (2.38.4); Bhaga: see (9.109.13)]

9.7.9:

Conquer for us, O heaven and earth (1,5),
the felicities with delight (2),
the inspired knowledge (or hearing) and the treasure (4),
for the gain of plenitude (3).⁹

8. Knower of Sun-world

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.8.1: Soma and Indra

9.8.2: Vāyu and Ashvins

9.8.3: To sit in the source of Truth

9.8.4: The ten cleansers and seven thoughts

9.8.5: Loosened to flow through sense mind

9.8.6: Soma puts on a robe of Rays

9.8.7: Enter your friend Indra

9.8.8: Rain and light from heaven

9.8.9: Knower of the Sun-world

9.8.1:

The Soma flows to dear Indra who desires it (1),
and increases his hero-strengths (2).¹

[Indra is dear to Soma; also Indra desires Soma.]

⁸ आ मित्रावरुणा भगं मध्वः पवन्त ऊर्मयः (1), विद्वाना अस्य शक्मभिः (2)

⁹ अस्मभ्यं रोदसी (1), रयिं मध्वो (2), वाजस्य सातये (3),

श्रवो बसूनि (4), सं जितम् (5)

¹ एते सोमा अभि प्रियम् इन्द्रस्य कामम् अक्षरन् (1), वर्धन्तो अस्य वीर्यम् (2)

9.8.2:

The pure Soma in the vessels go to Vāyu and Ashvins (1).
May they establish in us hero-strengths (2).²

9.8.3:

The pure Soma is desired for Indra's achievements (1).
Impel him to sit in the source of Truth (2).³
[*hārdi*: heart's desire, (9.60.3); occurs 6 times in Maṇḍala 9.]

9.8.4:

The ten who impel rub him bright (1).
The seven thoughts urge him (2).
The illumined seers take delight in you (3).⁴
[*amādiṣuḥ*: take delight in you, (occurs once);
sapta: seven; In the Veda, seven refers to the seven planes of
consciousness with the lower three (matter, life, mind), the upper
three (*sat*, *chit*, *ānanda*) and the fourth one (*sva* or *maha* or
vijnāna). Each plane has its unique thought (*dhīti*), chant (*vāṇi*), Rishi
etc., *sapta ṛṣayaḥ* appears in (9.107). For details, see 'Rig Veda
Samhita: Fourth Maṇḍala' (SAKSI), appendix 7.
kshipaḥ: those who impel, (9.46.6); related to the ten brides in (9.1.7);
could be the five organs of senses and the five organs of action.
Line 1 is similar to (9.15.8);]

² पुनानासः चमूषदो गच्छन्तो वायुमंश्विना (1), ते नो धान्तु सुवीर्यम् (2)

³ इन्द्रस्य सोम राधसे पुनानो हार्दि (1), चोदय ऋतस्य योनिमासदम् (2)

⁴ मृजन्ति त्वा दश क्षिपौ (1), हिन्वति सप्त धीतर्यः (2),

अनु विप्रा अमादिषुः (3)

9.8.5:

O Soma you have been loosened (to flow) through sense-mind (2); we clothe you with the rays for the delight of the gods (1,3).⁵

[*srjānam*: loosened;

meṣhyaḥ: sheep, sense-life or sense-mind]

9.8.6:

The purified Soma in the bodies is resplendent and ruddy (1,3).

He puts on the robe of rays (2,4).⁶

[*hariḥ*: resplendent, (9.42.1); *aruṣhaḥ*: ruddy in glow, (2.10.2)

gavyāni: pertaining to rays; related to cows (S)

kalasha: material body (*annamaya kosha*) of a person; the related sheaths, the vital body (*prāṇamaya*) and mental body are denoted as two bowls. See (9.20:6).]

9.8.7:

O lord of plenty, flow towards us (1).

Kill all our enemies (evil-forces) (2).

Enter your friend Indra (3).⁷

[*maghonaḥ*: lord of plenty (Soma), (7.12.2); For S this epithet refers to the human worshipper]

9.8.8:

May the rain (of felicities) and light from the heaven (1),

flow down on the earth (2).

O Soma, uphold our strength in battles (3).⁸

⁵ देवेभ्यः त्वा मदाय (1), कं सृजानमर्ति मेष्यः (2), सं गोभिः वासयामसि (3)

⁶ पुनानः कलशेष्वा (1), वस्त्राणि (2), अरुषो हरिः (3), परि गव्यानि अव्यत (4)

⁷ मघोन आ पवस्व नो (1), जहि विश्वा अप द्विषः (2),

इन्द्रो सखायमा विश (3)

⁸ वृष्टि दिवः परि स्रव युम्नं (1), पृथिव्या अर्धि (2), सहो नः सोम पृतसु धाः (3)

9.8.9:

You are the knower of the Sun-world (*svar*) (2),
 we invoke you the drink of Indra, divine in vision (1),
 for enjoying the impulsions and the soul-formations (3).⁹
 [*nṛchakṣhaṣam*: divine in vision, (8.10.17);
bhākṣhīmahī: for enjoying (7.96.6), (7.98.6); Line 3 here is in (7.96.6);
prajāṃ: soul-formations;]

9. Undeclared and youthful

Riṣi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;
Metre: Gāyatrī

- 9.9.1: Respect Soma as a growing child
 9.9.2: You have an abode within (us)
 9.9.3: The Son illumined others on his birth
 9.9.4: Placed in the seven thoughts
 9.9.5: Undeclared and youthful
 9.9.6: He satisfies the divine rivers
 9.9.7: Guard us while we do work
 9.9.8: Make the path effective
 9.9.9: Grant us the inspired knowledge and hero-strengths

9.9.1:

The seer (Soma) most dear to the heaven (1),
 is to be placed (carefully) as a growing child (2).
 The outpressed Soma, the seer-will (Soma) flows (3).¹
 [SV (476, 935); (variant)]
 [*naptre*: child, (5.7.1); *vayāmsi*: expanding powers (3.3.7);
suvānaḥ: pressed out]

⁹ नृचक्षसं त्वा वयम् इन्द्रपीतं (1), स्वर्विदम् (2), भक्षीमहि प्रजामिषम् (3)

¹ परि प्रिया दिवः कविः (1), वयंसि नस्योहितः (2),

सुवानो याति कविक्रतुः (3)

9.9.2:

O beloved (Soma), full of gladness, arrive with the light (2,4),
to the aspirant free of harm (3),
praising you more and more for your having an abode (1).²
[*chanishthā*: full of gladness, (8.74.8); *vīti*: with the light, (6.6.1)
prapra: more and more, (7.8.4);
kshaya: abode (within the aspirant);]

9.9.3:

The Son, pure, as soon as he was born (1,3,5),
he illumined the mothers and others born of them (2,4,6).
He is the increaser of Truth, he is great and vast (7).³
[*mahān*: vast, (10.4.2); mighty (10.6.4); *mahī*: great, (7.2.6);]

9.9.4:

He (Soma) is placed in the seven thoughts (1).
Free of harm, he is pleased with the seven rivers (2);
they make him, the sole one, the undecaying, to grow (3).⁴
[*akṣhi*: undecaying (S); *nadyaḥ*: rivers, see (9.9.6);
sapta: see (9.8.4), (9.10.7)]

9.9.5:

O Indra, Soma is placed in your workings (3).
He (Soma) dwells in them (rivers) (1),
he is undeclared and youthful (2).⁵

² प्र॒ क्षया॑य॒ पन्य॑से॒ जना॑य॒ (1), जुष्टौ॑ (2), अ॒द्रुहै॑ (3),
वी॒ति अ॑र्ष॒ चनि॑ष्ठया (4)

³ स॒ स॒नुः (1), मा॒तरा॑ (2), शु॒चिः (3), जा॒तो (4), जा॒ते (5), अ॒रोच॑यत् (6),
म॒हान् म॒ही क॑तावृ॒धा (7)

⁴ स॒ स॒प्त धी॒तिभि॑र्हितो (1), न॒द्यो अ॒जिन्व॑त् अ॒द्रुहः॑ (2),
या ए॒कम॑क्षि॒ वावृ॑धुः (3)

⁵ ता अ॒भि स॒न्तम् (1), अ॒स्तृ॒तं म॒हे यु॒वा॒नम् (2),
आ द॑धुः इ॒न्दुम् इ॒न्द्र त॑व॒ व्र॒ते (3)

[Line 3: The rivers place Soma in Indra (S).
santam: to dwell, (5.8,3)]

9.9.6:

The immortal carrier of offering sees the seven rivers (1).
 Being full like a well, he satisfies the divine (rivers) (2).⁶
 [vāvahiḥ: he who carries all, Soma (S); kriviḥ: well; Soma (S)]

9.9.7:

(O Soma) the male, guard us while doing the work (1).
 O Soma the purifier, kill (the demons) (3),
 the powers of darkness who battle us (2).⁷
 [kalpeṣhu: during effective performance of work; during rites (S)
 (occurs only once); variants of *kalpa* occur with the meaning, 'make
 effective'.]

9.9.8:

Make the path effective for the chant of the new hymn (1).
 Blaze forth your radiance as of old (2).⁸
 [navyase: new; sūkta: hymn;
 navīyase: chanting; navīnot: nūnot: sounding, (6.3.7);
 sādhyā: effective, perfect]

9.9.9:

O flowing Soma, grant us the great inspired knowledge,
 the Ray-cows, the life-energies (horses) and the hero-strengths (1).
 Give us the power of intelligence (2),
 and (the light of) the Sun-world (3).⁹

⁶ अ॒भि ब॒ह्निर्म॑र्त्यः स॒प्त प॑श्यति॒ वाव॑हिः (1), क्रि॒विः दे॒वीः अ॑न्तर्पयत् (2)

⁷ अ॒वा क॒ल्पे॑षु नः पु॒मः (1), त॒र्मा॑सि सो॒म॒ यो॒ध्यां (2), ता॒नि पु॒नान॑ ज॒ह्ननः (3)

⁸ नू न॒व्य॑से न॒वीय॑से सू॒क्ताय॑ सा॒धया प॒थः (1), प्र॒त्नव॑त् रौच॒या रुचः॑ (2)

⁹ प॒र्वमा॑न॒ महि॑ श्रवो गाम॒र्थं रा॑सि वी॒रव॑त् (1), स॒ना मे॒धां (2), स॒ना स्वः॑ (3)

10. Subtle Doors

Riṣhi: Asitaḥ Devalaḥ and Kāshyapaḥ

Metre: Gāyatrī

- 9.10.1: Seeking inspired knowledge
 9.10.2: Soma rushes into the arms of workers
 9.10.3: Anointed by seven founders
 9.10.4: Soma pressed out for giving bliss
 9.10.5: Somās create felicities at dawn
 9.10.6: Subtle doors within opened
 9.10.7: Seven kinsmen and seven equal invokers
 9.10.8: I unite my eyes with the Sun
 9.10.9: Indra sees the lovable Soma

9.10.1:

Seeking inspired knowledge (2),
 Soma-streams have come for the felicities (3),
 making a sound like the chariots or like the steeds of war (1).¹
 [somāsaḥ: the streams or outpourings of Soma. Often rendered as somās, with these implied meanings.]

9.10.2:

The Soma-streams are established in the arms (of aspirants) (2),
 to do the work swiftly like the chariots (1),
 or like labourers carrying a load (happily) (3).²
 [Recall that Soma is generated by conscious work, such as performing the yajna rites or doing manual work like carrying a load.]

¹ प्र स्वा॒नासो रथा॑ इव अर्व॑न्तो न (1), श्र॒व॒स्य॒वः (2),

सोमा॑सो रा॒ये अ॒क्रमुः (3)

² हि॒न्वा॒नासो रथा॑ इव (1), दध॑न्विरे ग॒भ॒स्त्योः (2), भ॒रा॒सः का॒रिणा॑मिव (3)

9.10.3:

Somās are anointed with the rays (2),
just as kings or yajna are (surrounded) by utterances (1,3);
(are anointed) by the seven founders of many things (4).³
[*dhātṛbhiḥ*: founders of many things, (4.7.1)]

9.10.4:

The Soma is pressed out for giving bliss (1);
The streams of outpressed (Soma) arrive (3),
to greaten the words (2).⁴
[SV (485, 1122); (variant); (*madho* in SV, *sutaḥ* in RV);
barhaṇā: greatenings, (5.71.1); increased, (1.52.11)]

9.10.5:

(Somās) are the drink for Vivasvan (1).
They create the felicities of dawn (2).
(The Somās) of the Sunworld spread their subtle powers (3).⁵
[*sūrāḥ*: from the Sun world, (10.8.3), the flowing Soma (S), (occurs
once); *bhagam*: felicities, (6.13.2)]

9.10.6:

The ancient singers of the hymns (2,4),
and the men with masculine might in their passion (5),
open the subtle doors (within us) (1,3).⁶

³ राजानो न प्रशस्तिभिः (1), सोमांसो गोभिरेजते (2), यज्ञो न (3),
सप्त धातुभिः (4)

⁴ परि सुवानास इन्द्रो मदाय (1), बर्हणा गिरा (2), सुता अर्षन्ति धारया
(3)

⁵ आपानासौ विवस्वतो (1), जनन्त उषसो भगम् (2),
सूरा अण्वं वि तन्वते (3)

⁶ अप द्वारा (1), मतीनां प्रत्ना (2), ऋण्वन्ति (3), कारवः (4),
वृष्णो हरस आयवः (5)

[*harasa*: in their passion;

The subtle doors are usually closed and prevent the divine energies from coming into our bodies. These doors can be opened by the power of delight associated with the singers or those doing conscious work sincerely. Recall the note on these doors in (9.5.5).]

9.10.7:

The sole abode (of Soma) is surrounded by (3),
the seven intimate allies and (the seven) equal invokers (2),
are seated there (1).⁷

[*samīchī*: equal, (2.13.6);

samīchīnāsaḥ: equal companions, (3.29.6);

padam: abode, (8.102.14)]

9.10.8:

I take the navel of the yajna into my navel (1).

I unite my eyes with the Sun (2).

May I extract the essence from the Son of the seer (Soma) (3).⁸

[Son of seer: one aspect of the seer (Soma);

duhe: extract the essence, (1.105.2)]

9.10.9:

The illumined seer (Indra) sees with his (divine) eyes (4),

the seat in the heaven where *adhvaryūs* (2),

have secretly placed, the lovable (Soma) (1,3).⁹

[Note that the 'seat' and 'heaven' are subtle, within the subtle body of man. *adhvaryu*: priest of the pilgrimage-journey; the soul of man doing the inner yajna.]

⁷ समीचीनास आसते (1), होतारः संसजामयः (2), पदमेकस्य पिप्रतः (3)

⁸ नाभा नाभिं न आ ददे (1), चक्षुश्चित् सूर्ये सचा (2),

कवेः अपत्यमा दुहे (3)

⁹ अभि प्रिया (1), दिवस्पदम् अध्वर्युभिः (2), गुहा हितम् (3),

सूरः पश्यति चक्षसा (4)

11. Sweetness in Work

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

- 9.11.1: Men who seek the gods
 9.11.2: Atharvana seers mix Soma with milk
 9.11.3: Peace to Ray-cows and people
 9.11.4: Illumine Soma (within) with chants
 9.11.5: Sweetness rushes into the Soma by work
 9.11.6: Approach Soma with surrender
 9.11.7: Accomplishes every task
 9.11.8: Indra, the lord of mind (*manasapati*)
 9.11.9: Grant us riches with perfect energy

9.11.1:

Sing to the pure-flowing Soma-delight, O men (1),
 who aspire for the gods (2).¹

[*iyakṣhati*: to aspire, (10.11.6)]

9.11.2:

The seekers of gods, Atharvaṇa (seers) have mixed (5,2),
 the honeyed milk of knowledge with the divine (Soma) (1,3),
 (to be offered to) the god (Indra) (4).²

9.11.3:

O Soma, may you flow to us (1),
 giving peace and happiness to Ray-cows, people (2),
 to the life-energies and the growths of earth, O king (3).³

¹ उपास्मै गायता नरः पर्वमानाय इन्दवे (1), अ॒भि दे॒वाँ इय॑क्षते (2)

² अ॒भि ते म॒धुना॑ पयो (1), अय॑र्वाणो अ॒शि॒श्रुयुः (2),
 दे॒वं (3), दे॒वाय॑ (4), दे॒व्यु (5)

³ स नः॑ पव॒स्व (1), शं ग॒वे शं ज॒नाय॑ (2), शम॑र्वते शं रा॒जन् ओष॑धीभ्यः (3)

9.11.4:

Soma supports the worlds with his self-strength (1).

With his rosy hue, he touches the heaven (of mind) (2).

Worship (or illumine) Soma with chants (3).⁴

[*babhrave*: support (the worlds), (2.33.8) (S);

gātha: chants, (8.71.14);

Line 3: (alt.) sing the illumined chant to Soma]

9.11.5:

Purify the Soma pressed out (2),

with the stones worked by the hand (1).

The sweetness (*madhu*) rushes into the Soma (*madhau*) (3).⁵

[Soma is generated when one does work consciously with the hands.

When the Soma is generated, the sweetness or delight rushes into it; the performer of work feels it.]

9.11.6:

Approach Soma in a spirit of obeisance (1).

Mix the Soma with the curds of knowledge (2).

Establish the delight in the mind (Indra) (3).⁶

[*dadhnā*: curds, a product of milk which symbolizes knowledge]

9.11.7:

You accomplish every task; you are the killer of the hostiles (1). Flow to give peace and happiness to the Ray-cows (2).

You satisfy in succession the desires of gods (3).⁷

[*vicharṣaṇiḥ*: accomplishes every work, (9.44.3)]

⁴ ब॒भ्रवे॒ नु स्व॑र्तवसे (1), अ॒रु॒णाय॑ दि॒वि॒स्पृ॒शे (2), सो॒माय॑ गा॒थम॑र्चत (3)

⁵ ह॒स्त॒च्यु॒तेभिः॒ अ॒द्रिभिः॑ (1), सु॒तं सो॑मं पु॒नीत॑न (2), म॒धौ आ॑ धा॒वता॒ मधु॑ (3)

⁶ नम॑सा इ॒त् उ॒प सी॑दत (1), द॒ध्ना इ॒त् अ॒भि श्री॑णीतन (2),

इ॒न्दुमि॒न्द्रे द॑धातन (3)

⁷ अ॒मि॒त्रा॒हा वि॑च॒र्षणिः॒ (1), प॑व॒स्व सो॑म॒ शं ग॑वे (2), दे॒वेभ्यो॑ अनु॒काम॑कृत् (3)

9.11.8:

O Soma, you flow to be drunk by Indra (1),
the lord of mind for giving him rapture (2,4).
You are poured around the mind (3).⁸

[Lord of the mind: *manasa-patiḥ*; could refer to Soma also]

9.11.9:

O Soma, grant us the riches with perfect energy (1).
O delight, yoke us to Indra (god-mind) (2).⁹

12. Inside thought

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.12.1: Soma-flows created in heaven

9.12.2: Wise seers call Indra to drink Soma

9.12.3: Soma dwells in the home within

9.12.4: You see all

9.12.5: Soma-delight born of solar light

9.12.6: Soma impels speech

9.12.7: You are inside the thought

9.12.8: Flows in a stream of wisdom

9.12.9: Uphold riches with splendour

9.12.1:

The flow of the out-pressed Soma-delight has been created (1),
in the home of Truth, O Soma (2).

This most sweet (Soma-delight) is for Indra, the god-mind (3).¹

[*asīgram*: created, (9.7.1)]

⁸ इन्द्राय सोमं पातवे (1), मदाय (2), परिं पिच्यसे मनश्चित् (3),
मनसस्पतिः (4)

⁹ पर्वमान सुवीर्यं रयिं सोमं रिरीहि नः (1), इन्द्रो इन्द्रेण नो युजा (2)

¹ सोमा असृग्रम् इन्द्रवः सुता (1), ऋतस्य सादने (2), इन्द्राय मधुमत्तमाः (3)

9.12.2:

The wise seers call Indra to drink the Soma (1,3),
just as the mother-cows (call the) calves (2).²

9.12.3:

The wise (Soma) (3),
dwells in the home-within releasing the rapture (1),
which is like the waves of the ocean (2).
The Soma resides above the light (4).³
[*gaurī*: light, since it is connected with *gau* symbolizing ray of light,
(5.29.11); *shritah*: lodged, (5.11.3)]

9.12.4:

You see all from the navel of heaven (1).
You greaten by veiling the senses (2).
O Soma, you are ~~the~~ seer who is strong of will (3).⁴
[*vāre*: veil, (9.50.3); *avyah*: sense-life and sense-mind, (9.50.3); see
(9.6.1), (9.7.6); *mahiyate*: greaten, (5.56.9);
sukratuḥ: one having perfect power of working, (5.25.9)]

9.12.5:

The Soma is in the vessels (human bodies) (1).
He is placed inside the strainer (2).
The Soma-delight is born of the solar light (3).⁵
[*sasvaḥ*: solar light, (5.30.2); *sasvaje* (*pada*): enters embracing (S)
kalasha: see (9.8.6);]

² अ॒भि वि॒प्रां अ॒नू॒ष॒त॒ (1), गा॒वो व॒त्सं न मा॒तरः॒ (2), इ॒न्द्रं सोम॑स्य पी॒तये॒ (3)

³ म॒द॒च्यु॒त् क्षेति॑ सा॒दने॒ (1), सि॒न्धोः ऊ॒र्मा (2), वि॒प॒श्चित् (3),
सोमो॑ गौरी अ॒र्धि श्रि॒तः (4)

⁴ दि॒वो नाभा॑ वि॒चक्ष॑णो (1), अ॒व्यो वा॒रे म॒हीय॑ते (2),
सोमो॑ यः सु॒क्रतुः॑ क॒विः (3)

⁵ यः सोमः॑ क॒लशे॑षु आ (1), अ॒न्तः प॒वित्र॑ आ॒र्हितः॒ (2), तमि॑न्दुः परि॑ ष॒स्वजे॒ (3)

9.12.6:

(Seated) in the Sun-world above the ocean (2),
the Soma-delight impels the speech (1).

He animates the sheath from which the honey-delight flows (3).⁶

[*jinvan*: to move, to animate, (3.3.7);

adhi viṣṭapi: top of the Sun-world, (10.123.2)]

9.12.7:

You are hymned eternally; you are the lord of delight (1).

You are inside the thought (2);

you give rich yield of milk (of knowledge) (3).

You impel the ages of mankind (4).⁷

9.12.8:

Urged by the heaven (2),

the Soma, the seer, flows in a stream of wisdom (3),

to the beloved abode (of the worshipper) (1).⁸

[*padā* (in line 2): abode, used in line 1]

9.12.9:

You uphold the riches with multiple splendour (2),

coming to us swiftly, O pure-flowing, O delight (1,3).⁹

[*dhāraya*: to uphold, (6.8.6);

svābhuvam: *su-ābhuvam*: that comes swiftly, (5.6.3)]

⁶ प्र वाचमिन्दुः इष्यति (1), समुद्रस्यार्थिं विष्टपि (2),

जिन्वन् कोशं मधुश्रुतम् (3)

⁷ नित्यस्तोत्रो वनस्पतिः (1), धीनामन्तः (2), संबर्द्धयः (3),

हिन्वानो मानुषा युगा (4)

⁸ अभि प्रिया (1), दिवः पदा सोमो हिन्वानो (2),

अर्षति विप्रस्य धारया कविः (3)

⁹ आ पवमान (1), धारय रयिं सहस्रवर्चसम् (2), अस्मे इन्दो स्वाभुवम् (3)

13. Sits in the source of Truth

Riṣi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

- 9.13.1: The perfected Soma for Indra
 9.13.2: Sing for the advent of gods
 9.13.3: Soma with massive strength
 9.13.4: Conquest of the plenty
 9.13.5: Bring us perfect hero-strength
 9.13.6: Soma swiftly comes
 9.13.7: Soma established in the doer of works
 9.13.8: You kill all the haters (of the word)
 9.13.9: Sit in the source of Truth

9.13.1:

The Soma delight purified by means of sense-mind (1,3)
 arrives in a thousand streams (2).

(It is) perfected for the use of Indra (4).¹

[*nīṣhkr̥tam*: *nīḥ-kṛtam*: perfected or fully accomplished (1.2.6); occurs in maṇḍala 9 many times. See (9.15.1); Vāyu: life-energy; *atyaviḥ*: *ati-aviḥ*: through the sheep's (hair); through the net of sense-mind;]

9.13.2:

O those desirous of protection (2),
 sing aloud for the wise pure-flowing Soma (1,3),
 pressed out for the advent of the gods (4).²

¹ सोमः पुनानो (1), अर्षति सहस्रधारो (2), अति-अविः (3),

वायोः इन्द्रस्य निष्कृतम् (4)

² पर्वमानम् (1), अवस्यवो (2), विप्रमभि प्र गायत (3),

सुष्वाणं देववीतये (4)

9.13.3:

The Soma with massive strength (2),
flows for the conquest of plenty by the singer (1,3),
and also for the advent of gods (4).³

9.13.4:

O Soma-delight with hero-strengths (3),
luminous, and with vast impulsions (2),
flow to us for the conquest of the plenty (1).⁴

9.13.5:

May the outpressed divine Soma-delight (3),
bring us the felicities in thousands (1),
and also perfect hero-strengths (2).⁵
[*ā pavantām*: bring (S); to stream]

9.13.6:

Like steeds impelled by their drivers (1),
may the (Soma) swiftly come out of the cover of sense-mind (2,4),
for the conquest of the plenty (3).⁶
[*vi asṛgram*: to come out; manifest, (1.9.4)]

9.13.7:

Making a lowing noise, the Soma-delight enters (1),
(the strainer) like calves coming to their mother-cows (2).
(The Soma) is established in the hands (of the doer of work) (3).⁷

³ पवन्ते वाजसातये (1), सोमाः सहस्रपाजसः (2), गुणाना (3), देववीतये (4)

⁴ उत नो वाजसातये पवस्व (1), बृहतीरिषः द्युमत् (2), इन्द्रो सुवीर्यम् (3)

⁵ ते नः सहस्रिणं रयिं पवन्ताम् (1), आ सुवीर्यम् (2),
सुवाना देवास इन्द्रवः (3)

⁶ अत्या हियाना न हेतृभिः (1), असृग्रं (2), वाजसातये (3),
वि वारम् अव्यम् आशवः (4)

⁷ वाश्ना अर्षन्ति इन्द्रवो अभि (1), वत्सं न धेनवः (2), दधन्विरे गर्भस्त्योः (3)

9.13.8:

O pure-flowing Soma, while making a sound (2),
you kill all the haters (3).

You are cherished by Indra and are satisfying (1).⁸

[The stones (*adri*) which crush and release Soma often symbolise
Indra's Vajra which makes the thundering sound,
matsaraḥ: satisfying, (1.15.1)]

9.13.9:

O pure-flowing Soma, you have the vision of Sun-world (2).

You kill the non-givers (1).

You sit in the source of Truth (3).⁹

14. Lodged in doers of work

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.14.1: Lodged in the doers of work

9.14.2: Those desirous of work

9.14.3: Knowledge-rays dwell in Soma

9.14.4: Scatters the impurity

9.14.5: Form as that of knowledge

9.14.6: Flows from its lodging

9.14.7: Those who throw the light

9.14.8: You desire our welfare

9.14.1:

The seer (Soma) flows around like the waves of the river (1).

Soma is lodged in the doers of work and supports them (2);

He is desired by many (3).¹

[SV (486);]

⁸ जुष्ट इन्द्राय मत्सरः (1), पर्वमान कर्निक्रदत् (2), विश्वा अप द्विषो जहि (3)

⁹ अपघ्नन्तो अराव्यः (1), पर्वमानाः स्वर्दशः (2), योनौ ऋतस्य सीदत (3)

¹ परि प्रासिष्यदत् कविः सिन्धोः ऊर्मौ (1),
अधि श्रितः कारं बिभ्रत् (2), पुरुस्पृहम् (3)

[Recall that joy released in work upholds the doers of the work.
kāram: doers of work, (5.29.8); *adhi shrītaḥ*: lodged; (9.12.3), (9.86.8);]

9.14.2:

The allies, desirous of work, along with the five hosts (2),
 have perfected the words (of praise) (1,3),
 for the Soma who upholds all (4).²

[*parīṣhkr̥taḥ*: *pari-kr̥taḥ*: (pada): perfected, (8.39.9);
pañcha vr̥tā: five hosts (3.26.6), probably the powers of the five
 planes, see (9.101.9);

dharṇasim: one who upholds (everything), (9.2.2)]

9.14.3:

The All-gods rejoice (2),
 in the powerful essence of Soma (1),
 in which the knowledge rays dwell (3).³

9.14.4:

He rushes (through the strainer), (2),
 tearing and scattering the arrows (of impurity) in his body (1,3).
 Then he unites with his ally (Indra) (4).⁴
 [*jahat*: scattering, (1.36.16); *nirīṇāti*: (he) tears, (1.127.4);]

² गिरा (1), यदी सबन्धवः पञ्च ब्राता अपस्यवः (2),

परिष्कृण्वन्ति (3), धर्णसिम् (4)

³ आदस्य शुष्मिणो रसे (1), विश्वे देवा अमत्सत (2), यदी गोभिः वसायते (3)

⁴ निरिणानो (1), वि धावति (2), जहत् शर्याणि तान्वा (3),

अत्रा सं जिघ्रते युजा (4)

9.14.5:

(Soma is) rubbed bright and pure by the youthful (Agni-force) (2),
just as the Sun purifies the daughters (of Aditi) (1).

Thus Soma is given shape (or form) as that of knowledge (3).⁵

[*nirñijam*: shape, form, (8.10.23); *nap̥tīḥ*: daughters, (of Aditi), (9.69.3);
vivasvataḥ: Sun, (8.39.3); *yajamāna*]

9.14.6:

With (the aid of) subtle forces (3),
the Soma from its lodging (1),
flows sideways to the knowledge (of Indra) (2).

He makes a sound recognized (by aspirants) (4).⁶

[*gavyā*: knowledge, (1.140.13); *ati jigāti*: journeys across;
tirashchatā: oblique way or sideways, (4.18.2);
an̐vyā: subtle forces, see (9.15.1), (9.16.2), (9.26.1)]

9.14.7:

Those who throw the light (1),
grab the back of the powerful (Soma) and cleanse him (5,3),
unite him with Indra, the lord of impulsions (2,4).⁷
[*iṣhaspatim*: lord of impulsion, Indra; *marjayanta*: cleanse;
kṣhipaḥ: those who throw the light (or offering), (9.8.4), (9.15.8)]

⁵ न॒सीभिः॒ यो वि॒वस्व॑तः शु॒भ्रो न॒ (1), मा॒मृजे॒ युवा॑ (2),

गाः कृ॒ण्वानो॒ न निर्णि॑जम् (3)

⁶ अ॒तिं श्रि॒ती (1), ति॒रश्च॑ता॒ ग॒व्या जि॑गाति (2), अ॒ण्व्या॑ (3),

व॒युम् इ॒यति॑ यं वि॒दे (4)

⁷ अ॒भि क्षि॒पः (1), स॒म॒ग॒मत॑ (2), म॒र्जय॑न्तीः (3), इ॒षस्प॑तिम् (4),

पु॒ष्टा गृ॑भ्णत॒ बा॒जिनः॑ (5)

9.14.8:

Taking all the felicities of the Heaven and the Earth (1),
come to us, whose welfare you desire, O Soma (2).⁸

[*marmṛshat*: to touch, (1.140.5)]

15. Perfect Activity

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.15.1: Soma advances to the perfect activity of Indra

9.15.2: The vast extension of godhead

9.15.3: Goes along a bright path

9.15.4: Establishes his might in the aspirant

9.15.5: Lord of streams

9.15.6: Overpowers hidden evil

9.15.7: Human beings collect Soma

9.15.8: Cleanse him with seven thoughts

9.15.1:

Soma advances, heroic with swift chariots (2),

by the force of subtle thought (1),

to the perfected activity (or perfected field) of Indra (3).¹

[*dhiyā aṇvyā*: force of subtle thought;

aṇvībhiḥ: subtle thought-powers, (1.3.4), (9.1.7), (9.16.2) (fingers for S)

Line 3: Soma comes to the perfect action, designed by Indra]

9.15.2:

(Soma) takes many forms of thought (1),

to arrive at that vast extension (or formation) of the godhead (2),

where the immortals are present (3).²

⁸ परिं दिव्यानि मर्मशद् विश्वानि सोम पार्थिवा वसूनि (1), याहि अस्मयुः (2)

¹ एष धिया याति अण्व्या (1), शूरो रथैभिराशुभिः (2),

गच्छन् इन्द्रस्य निष्कृतम् (3)

² एष पुरू धियायते (1), बृहते देवतातये (2), यत्रामृतास आसते (3)

9.15.3:

He is placed within and led along a bright path (1).

At each impulsion, they effectuate (your activities) (2).³

[Line 2: The workers offer the Soma prepared for the various gods, each offering done under an impulsion.

tuñje: impulsion, (1.7.7);

bhūrṇayaḥ: to support; to make your activities effective, (1.55.7), (9.17.1);]

9.15.4:

He tosses his horns and sharpens them (1).

He, the lord of hosts and the showerer (2),

establishes his strengths (in the aspirant) by his might (3).⁴

[*nṛmṇā*: strengths, (5.19.2);

yūtha: host]

9.15.5:

With his golden rays, he, the steed of swiftness proceeds (1);

the rays (of Soma) are bright and pure (2).

He becomes the lord of the streams (3).⁵

[*vāji*: steed of swiftness, (1.66.2)]

9.15.6:

He travels overpowering with his strength (2),

the hidden evil forces (1).

He descends upon them who are doomed to destruction (3).⁶

[*yayih*: to travel, (5.87.5);

shādeṣhu: those doomed to die (the *rākṣhasās*) (S), (occurs once);

vasūni: concealed, (S); *pibdanā*: hostiles, (6.46.6);]

³ एष हितो वि नीयते अन्तः शुभ्रावता पथा (1), यदी तुञ्जन्ति भूर्णयः (2)

⁴ एष शुक्लाणि दोधुवत् शिशीते (1), यूय्यो वृषां (2), नृमणा दधानि ओजसा (3)

⁵ एष रुक्मिभिः ईयते वाजी (1), शुभ्रेभिरंशुभिः (2), पतिः सिन्धूनां भवन् (3)

⁶ एष वसूनि पिबन्ना (1), परुषा ययिवाँ अति (2), अव शादैषु गच्छति (3)

9.15.7:

Human beings collect the pure Soma in their bodies (1).

(The Soma) is the bestower of great impulsion (2).⁷

[*upa mṛjanti*: collect (S); *droṇeṣhu*: bodies; vessels (S);
marjyam: made bright and pure;]

9.15.8:

The ten throwers light rub him pure and bright (1),
with the seven thoughts and their perfect powers (2).

(They render him) most rapturous (3).⁸

[*svāyudham*: *sū-āyudham*: Powers which support the life-span (*āyu*);
perfect weapons; they are needed to ward off the hostile powers who
cause impurity;

Line 1 appears to be a variant of line 1 in (9.8.4)]

16. Becoming Conscious

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.16.1: Soma gallops like a steed

9.16.2: Will-power associated with discernment

9.16.3: Soma is inviolate amidst waters

9.16.4: Soma becomes conscious

9.16.5: Prostrations of surrender to Indra

9.16.6: Purified in the robe of sense-mind

9.16.7: Nourishes the arranger of works

9.16.8: You purify the body of the wise

⁷ एतं मृजन्ति मर्ज्यम् उप द्रोणेषु आयवः (1), प्रचक्राणं महीरिषः (2)

⁸ एतमु त्वं दश क्षिपौ मृजन्ति (1), सप्त धीतर्यः स्वायुधं (2), मदिन्तमम् (3)

9.16.1:

The Soma pressed out offers protection (1).
 He gives rapture to the forceful one (Indra) (2).
 After his creation, he gallops like a steed (3).¹
 [takta: galloping, (6.32.5), (9.32.4);
 ghṛṣhvaye: the forceful, (1.37.4), (9.2.8);
 oṇim: protection, (1.61.14); oṇyoh: (9.65.11);]

9.16.2:

By the will-power associated with discernment (1),
 the Soma-food clothes itself with the waters which lead (2),
 and clings to the knowledge-rays in the subtle powers (3).²
 [rathyam: a charioteer, to lead;
 andhasa: Soma-food;
 saschire: cling to, (5.20.2); vasānaḥ: clothing himself, (9.7.4), (4.5.15)]

9.16.3:

Soma is inviolate and unapproachable amidst the waters (1).
 Release the Soma into the strainer (2);
 purify it for the drink of the god-mind (Indra) (3).³
 [anaptam: unapproachable (by foes), (occurs once);
 dustaram: inviolate]

9.16.4:

Being purified (by the flow through) strainer (1,3),
 Soma becomes conscious (2),
 and arrives at the yajna (4).
 He is seated in the world of session by his will-power (5).⁴

¹ प्र ते सोतारं ओण्यो रसं (1), मदाय घृष्वये (2), सर्गो न तृक्ति एतशः (3)

² क्रत्वा दक्षस्य (1), रथ्यमपो वसानम् अन्धसा (2),
 गोषाम् अण्वेषु सश्चिम (3)

³ अनप्तम् अप्सु दुष्टरं सोमं (1), पवित्र आ सृज (2), पुनीहि इन्द्राय पातवे (3)

⁴ प्र पुनानस्य (1), चेतसा सोमः (2), पवित्रै (3), अर्षति (4),
 क्रत्वा सधस्थम् आसदत् (5)

9.16.5:

With prostrations of surrender, the Soma clings to Indra (1,3),
in the great battle (2).⁵

[*kāriṇaḥ*: powerful (S);

aṣṭkṣhata: cling, (9.46.2)]

9.16.6:

Purified in the robe of sense-mind (1),
attaining all the glories (2),
the Soma stands amidst the knowledge-rays like a hero (3).⁶

[*shriyaḥ*: glories, (7.15.5)]

9.16.7:

The stream of the outpressed Soma (comes) (2),
from a height nourishing the ordainer like the heaven (1,3).

The Soma effortlessly enters the strainer (4).⁷

[*vedhasaḥ*: creator; ordainer of sacrifice who arranges all the works
in the inner or outer yajna;

pipyuṣhī: nourishing]

9.16.8:

You purify the body of the wise person (2),
among human beings, O Soma (1,3).

You rush through the cover of the sense-mind (4).⁸

[*tanā*: body, (2.2.1)]

⁵ प्र त्वा नमोभिः इन्द्रं इन्द्र सोमा असृक्षत (1),

महे भराय (2), कारिणः (3)

⁶ पुनानो रूपे अव्यये (1), विश्वा अर्षन् अभि श्रियः (2),

शूरो न गोषु तिष्ठति (3)

⁷ दिवो न सानु पिप्युषी (1), धारा सुतस्य (2), वेधसः (3),

वृथा पवित्रे अर्षति (4)

⁸ त्वं सौम (1), विपश्चितं तना पुनान (2), आयुषु (3),

अव्यो वारं वि धावसि (4)

17. Truth and Beauty

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatri

9.17.1: Soma quickly kills Vṛtra

9.17.2: Flows to Indra like rain

9.17.3: High waves of Soma

9.17.4: He is increased by chants

9.17.5: You impel us like the Sun

9.17.6: Wise singers laud you

9.17.7: Formation of godheads (in man)

9.17.8: Know about Truth and beauty

9.17.1:

Like rivers falling down in a steep place (1),

Soma pierces and kills the Vṛtra-demons (2).

Soma quickly comes out (of the strainer) (3).¹

[*asīgram*: to come out; to manifest, (9.13.6), (9.7.1);

āshavaḥ: swift, (5.6.1);]

9.17.2:

When pressed out the streams of Soma-delight (1),

flow to Indra, like rain to the earth (2,3).²

9.17.3:

The satisfying Somaa, with its high waves (1),

which cause delight enters the strainer (2).

For the sake of seekers of gods, it destroys the Rākṣhasās (3).³

[*matsara*: to cause delight]

¹ प्र निम्नेनैव सिन्धवो (1), घन्तो वृत्राणि भूर्णयः (2),
सोमा असृग्रम् आशवः (3)

² अभि सुवानास इन्दवो (1), वृष्टयः पृथिवीमिव (2),
इन्द्रं सोमासो अक्षरन् (3)

³ अति-ऊर्मिः मत्सरो मदः सोमः (1), पवित्रे अर्षति (2),
विघ्नन् रक्षांसि देवयुः (3)

9.17.4:

After being purified in the strainers (2),
he rushes into the bodies (1).

He is increased in the sacrifices by chants (3).⁴

[*kalasha*: material body, see (9.8.6)]

9.17.5:

Ascending beyond the three luminous worlds (1),
he blazes like the heaven (2).

Moving, you impel (us) like the Sun (3).⁵

[Line 2: (alt.) moving, you also impel the Sun (S); *na*: also, (6.2.4);
iṣṇāsi: moving, (1.63.2);]

9.17.6:

The wise singers laud you who is at the head of the yajna (1).

They uphold something dear to your vision (2).⁶

9.17.7:

The wise persons desirous of protection (3),
and the gods with their thoughts (2),
make the master of plenitude bright and pure (1,4),
in the formation of godheads (5).⁷

[*avasyavaḥ*: those who crave for protection;

devatāṭaye: in the formation of godhead (with human beings),
(9.15.2);]

⁴ आ कलशेषु धावति (1), पवित्रे परि पिच्यते (2), उक्थैः यज्ञेषु वर्धते (3)

⁵ अति त्री सौम रोचना रोहन् (1), न भ्राजसे दिवम् (2),

इष्णन् सूर्यं न चोदयः (3)

⁶ अभि विप्रा अनूषत मूर्धेन् यज्ञस्य कारवः (1), दधानाः चक्षसि प्रियम् (2)

⁷ तमु त्वा वाजिनं (1), नरो धीभिः (2), विप्रा अवस्यवः (3),

मृजन्ति (4), देवतातये (5)

vājinam: master of plenitude, Soma, (10.87.1), (9.17.7); powerful one (9.26.1);

mṛjanti: rub bright and pure, (5.1.7), (9.29.2);]

9.17.8:

Pour forth the intense and sweet stream of the Soma (1).

Be seated in the world of session (2),

for (knowing about) the Truth and beauty (3).

You are meant for the drink (of gods) (4).⁸

18. Upholds everything

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatri

9.18.1: You uphold the bliss

9.18.2: You are seer

9.18.3: Gods become of one mind

9.18.4: You establish felicities in the singer

9.18.5: You milk heaven and earth (two)

9.18.6: From you come the plenitudes of the two

9.18.7: Upholds Everything

9.18.1:

Soma is pressed out by being (placed) between the stones (1);
(it) flows to the purifier (2).

You uphold everything in bliss (3).¹

[SV (475, 1093); variant]

[Stones: Heaven and Earth]

⁸ मधोः धारामनु क्षर तीव्रः (1), सधस्थम् आसदः (2),

चारुः क्रतार्य (3), पीतये (4)

¹ परि सुवानो गिरिष्ठाः (1), पवित्रे सोमो अक्षाः (2), मर्देषु सर्वधा असि (3)

9.18.2:

O Soma-food, you are wise (1,3),
 you are the seer bringing to birth the delight (2).
 You uphold everything in bliss (4).²

9.18.3:

After the drink, the gods become of one mind (1).
 You uphold everything in bliss (2).³
 [sajōṣhasaḥ: take a common pleasure with one mind;]

9.18.4:

In the hands (of singer), you establish (2),
 all the desirable riches (or felicities) (1).
 You uphold everything in bliss (3).⁴

9.18.5:

You milk the Heaven and Earth as if they were two mothers (1).
 You uphold everything in bliss (2).⁵

9.18.6:

(From you), comes the plenitude of heaven and earth, all-round (1).
 You uphold everything in bliss (2).⁶

9.18.7:

After purification, the Soma makes a sound (of chant) (2),
 as he forcefully enters the vessels (bodies) (1).
 You uphold everything in bliss (3).⁷

² त्वं विप्रः (1), त्वं कविः मधु प्र जातम् (2),

अन्धसः (3), मर्देषु सर्वधा असि (4)

³ तव विश्वे सजोषसो देवासः पीतिम् आशत (1), मर्देषु सर्वधा असि (2)

⁴ आ यो विश्वानि वार्या वसूनि (1), हस्तयोः दधे (2), मर्देषु सर्वधा असि (3)

⁵ य इमे रोदसी मही सं मातरैव दोहते (1), मर्देषु सर्वधा असि (2)

⁶ परि यो रोदसी उभे सद्यो वार्जैभिः अर्षति (1), मर्देषु सर्वधा असि (2)

⁷ स शुष्मी कलशेषु आ (1), पुनानो अचिक्रदत् (2), मर्देषु सर्वधा असि (3)

19. Away from Rigid Ideas

Riṣi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.19.1: Purified riches

9.19.2: Lords of Sun-world

9.19.3: (Soma) thundering amidst men

9.19.4: Thoughts desire union (with Soma)

9.19.5: Soma establishes the child

9.19.6: To get away from rigid ideas

9.19.7: Enemies

9.19.1:

O Soma, bring us that (3,5),
the purified riches from heaven and earth (2,4),
rich in variety and accompanied by the chants (1).¹
[ukthyam: utterances of potent words]

9.19.2:

You are the lords of the Sun-world (1),
and of the Ray-cows (or knowledge), O Soma and Indra (2).
You are the rulers; nourish our thoughts (3).²
[pipyatam: nourishing; Line 2 is in (5.71.2)]

9.19.3:

The showerer, being purified (1),
is on the sacred grass-seat thundering amidst men (2).
Being resplendent, he sits in his native abode (3).³
[hariḥ: resplendent, (7.10.1), (9.2.6); (occurs 50 times in Maṇḍala 9.)
yonim: native abode, (3.5.7), (9.1.2); (occurs 30 times in Maṇḍala 9.)]

¹ यत् सोम चित्रम् उक्थ्यं (1), दिव्यं पार्थिवं वसु (2),
तन्नः (3), पुनान (4), आ भर (5).

² युवं हि स्थः स्वर्पती (1), इन्द्रश्च सोम गोपती (2), ईशाना पिप्यत धियः (3)

³ वृषा पुनान (1), आयुषु स्तनयन् अधि बर्हिषि (2),
हरिः सन् योनिम् आसदत् (3)

9.19.4:

The thoughts desire union (1),
 with the mighty one with his (mighty) seed (2),
 just like the mother-cows desire the calves (3).⁴
 [retasi: mighty seed, (6.28.8); (9.74.1) dhītayah: thoughts;]

9.19.5:

The purified Soma establishes the child (2),
 in those desiring it (1),
 yielding the pure milk of knowledge (3).⁵
 [According to S, line (1) refers to the waters. They desire the child
 and yield the milk as in line 3.
 vṛṣhanyante: being desirous (occurs once); see (9.5.6)]

9.19.6:

Teach us, about getting away from rigid ideas (1,2).
 Establish the fear among the enemies (3).
 O pure-flowing Soma, find the (hidden) riches (4).⁶
 [apa-tasthuṣṣah: away from rigid ideas; gratifying desires not yet fulfilled (S)
 tasthuṣṣah: fixed, firm, (1.6.1), (1.115.1);
 upa shikṣha: teach, (3.19.3);]

9.19.7:

O Soma, destroy the growth and wideness (2),
 the strength and virility (manliness) of our enemies (1),
 whether they be far or near (3).⁷
 [vayah: growth and wideness, (9.68.10), (1.140.9); ni tira: destroy;]

⁴ अवावशान्त धीतयो (1), वृषभस्य अधि रेतसि (2), सूनोः वत्सस्य मातरः (3)

⁵ कुवित् वृषण्यन्तीभ्यः (1), पुनानो गर्भमादधत् (2),
 याः शुक्रं दुहते पर्यः (3)

⁶ उप शिक्ष (1), अपतस्थुषौ (2), भियसमा धेहि शत्रुषु (3),
 पर्वमान विदा रयिम् (4)

⁷ नि शत्रोः सोम वृष्ण्यं नि शुष्मं (1), नि वयः तिर (2),
 दूरे वा सतो अन्ति वा (3)

20. Universal Consciousness

Riṣhi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.20.1: Advent of gods

9.20.2: Grant plenty of Rays to adorers

9.20.3: Universal consciousness

9.20.4: Bring impulsion for work

9.20.5: Enter our words of utterance

9.20.6: He sits in the vessels (bodies)

9.20.7: He gives playfully

9.20.1:

For the advent of the gods, the seer (Soma) (1),
enters the covering of sense-mind (for purification) (2).
Overcoming the obstructions he defeats (all the enemies) (3).¹
[*sāhvān*: *sahvān* (pada): overcoming obstructions, (1.58.5)]

9.20.2:

The pure flowing Soma grants to his adorers (1,3),
the plenitude full of the knowledge-rays in thousands (2,4).²

9.20.3:

By the thought you grant us the universal consciousness (1),
and make it flow (to us) by the thought (2).
O Soma, find for us the inspired knowledge (3).³
[*matī*: by the thought, (10.11.6);
parimṛshase: to grant, (S);
vidaḥ: find, (4.1.3)]

¹ प्र क॒विः दे॒वर्वा॒तये॒ (1), अ॒न्यो वा॒रैर्भिर॑र्षति (2),
सा॒ह्वान् वि॒श्वो अ॒भि स्पृ॑धः (3)

² स हि ष्मा॑ जरि॒तृभ्य॒ (1), आ वाजं॑ गोम॒न्त॒म् (2),
इ॒न्व॒ति प॒र्वमा॑नः (3), स॒हस्रि॑ण॒म् (4)

³ परि॒ विश्वा॑नि॒ चेत्त॑सा मु॒शसे॒ (1), प॒र्वसे॒ म॒ती (2), स नः॑ सोम॒ श्रवो॑ विदः (3)

9.20.4:

May you come here (1),
 bringing the impulsion (for progress) to the singers (4).
 To the lords of riches bring the vast glory (2),
 and the steadfast riches (3).⁴

9.20.5:

O Soma, enter our words of utterance (2),
 like a king with perfect laws of action (1).
 You are the purifier, wonderful and the carrier of energies (3).⁵

9.20.6:

He is inviolate and the carrier of energies in the waters (1).
 He is rubbed pure and bright by the hands (2).

Then the Soma sits in the bowls (*chamūṣhu*) (3).⁶

[*chamūṣhu*: they are the two bowls to store the purified Soma juice in the outer ritual. They are two since they are referred by the dual, *chamvoḥ* in (9.36.1). In the inner yajna they are the vital body and the mental body. The deity Soma places in them the seed (*retas*) of new human births, as stated in (9.99.6). The purified Soma-delight strengthens them.

The word *kalasha* appearing in this context is the material body.]

9.20.7:

Playfully, give us (generously the gifts) in the yajna (1).

Soma goes to the strainer (2).

In the singer he establishes hero-strength (3).⁷

⁴ अ॒भि अ॒र्ष (1), बृ॒ह॒द्य॒शो म॒घ॒व॒ज्यो (2), ध्रु॒वं र॒यिम् (3),

इ॒षं स्तो॒तृभ्य॒ आ भ॑र (4)

⁵ त्वं रा॒जे॒व सु॒व्र॒तो (1), गि॒रः सो॒मा वि॒वेशि॑थ (2), पु॒ना॒नो व॒हे अ॒द्भुत॑ (3)

⁶ स व॒हिः अ॒प्सु दु॒ष्टरो॑ (1), मृ॒ज्य॒मा॒नो ग॒भ॒स्त्योः (2), सोमः॑ च॒मूषु॑ सीदति (3)

⁷ क्री॒ळुः म॒खो न म॑ह्युः (1), प॒वि॒त्रं सोम॑ गच्छसि (2),

दध॑त् स्तो॒त्रे सु॒वीर्य॑म् (3)

21. Intuition

Riṣhi: Asitaḥ Kāshyapaḥ; Devalaḥ Kāshyapaḥ;

Metre: Gāyatri

9.21.1: Finds the Sun-world for the singer

9.21.2: Soma creates the growth

9.21.3: Flows in waves effortlessly

9.21.4: Provides all desirables

9.21.5: Establishes the golden prosperity

9.21.6: Light of intuition

9.21.7: Soma impels the thoughts

9.21.1:

The pure-flowing Soma rushes to the god-mind, Indra (1).

He is luminous, gives satisfaction (2),

and finds the Sun-world (for the singer) (3).¹

[*ghṛshve*: luminous one, (4.2.13);

ghṛshvaye: forceful, (1.85.1), in all Marut and Indra sūktās;]

9.21.2:

You forcefully restrain those who want to assail us (1).

He who presses and offers the Soma finds the supreme good (2).

He (Soma) himself creates the growth in the adorer (3).²

[*vṛṇvate*: to restrain, (1.5.4); *varivaḥ*: supreme good, (5.29.10);

vayaḥ-kṛtaḥ: to create growth, (10.7.7);

abhiyujāḥ: they who assail us, (3.11.3)]

¹ एते धावन्ति इन्द्राय सोमा इन्द्राय (1), घृष्वयः मत्सरासः (2), स्वर्विदः (3)

² प्रवृण्वन्तो अभियुजः (1), सुष्वये वरिवोविदः (2), स्वयं स्तोत्रे वयस्कृतः (3)

9.21.3:

Playing effortlessly, the Soma-delight (1),
flows into the rivers in waves (3).

(He is) the sole one in the world of session (2).³

[*vi akṣharan*: to flow, (mainly in Maṇḍala 9), (9.8.1), (9.17.2)]

9.21.4:

The flowing Soma provides all the desirables (1),
just as the seven steeds attached to a car (bring all the riches) (2).⁴

9.21.5:

As instructed by Vena (2),
the Soma ~~establishes in us~~ the golden prosperity (1),
which is asked by us (3).⁵

[*pishangam*: golden prosperity, (5.31.2);

venam: luminous one, (1.83.5), (1.43.9) (Sun here);

arāvā: asked (by us); *rav*: to sound; *raveṇa*: by the cry (1.71.2);]

9.21.6:

As instructed by the light of intuition (2),
a new charioteer has been established (in him) like Rbhu (1).
Make the pure waters to flow (with the Soma) (3).⁶

[*ādishe*: as ordered by, (6.48.14)]

³ वृथा क्रीळन्त इन्दवः (1), सधस्थम् अभि एकमित् (2),

सिन्धोः ऊर्मा व्यक्षरन् (3)

⁴ एते विश्वानि वार्या पर्वमानास आशत (1), हिता न सप्तयो रथे (2)

⁵ आस्मिन् पिशङ्गम् इन्दवो दधाता (1), वेनम् आदिशे (2),

वो अस्मभ्यम् अरावा (3)

⁶ ऋभुर्न रथ्यं नवं दधाता (1), केतम् आदिशे (2),

शुक्राः पवध्वम् अर्णसा (3)

9.21.7:

The master of plenitude, Soma illumines (1,3),
and creates its own abode (in the human body) (2,4).

The Soma has impelled the thoughts of the human beings (5).⁷

[*kāṣhṭhā*: limits, abode; *sataḥ*: being, (4.6.6);

avīvashan: illumining, (10.64.15);

vājinaḥ: master of plenitude, (9.17.7), (10.87.1);]

22. Web of Creation

Riṣhi: Asitaḥ Kāshyapaḥ; Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.22.1: The swift streams

9.22.2: Flows like unlimited wind

9.22.3: The thoughts

9.22.4: Soma aspires to embrace the worlds

9.22.5: Attains supreme worlds

9.22.6: Web of creation

9.22.7: Carry Ray-cows away from Paṇis

9.22.1:

The swift-flowing streams of Soma (1),
released (by the aspirant), makes a loud noise (3),
like the galloping steeds of a car (2).¹

[*sargeṣhu*: gallopings, (4.3.12)]

⁷ एत उ त्वे अवीवशन् (1), काष्ठा (2), वाजिनौ (3), अक्रत (4),

सतः प्र असाविषुः मतिम् (5)

¹ एते सोमांस आशवो (1), रथा इव प्र वाजिनः सर्गाः (2), सृष्टा अहेषत (3)

9.22.2:

The Soma flows forward effortlessly (1,5),
like the unlimited wind (2),
like the rains from the (deity) Parjanya (3),
and the easily spreading Agni (4).²

[*uravaḥ*: unlimited, (5.47.2); vast (5.57.4);

vṛṣhṭayaḥ: rains, descending energies

Parjanya: Descent of the superconscient into our life. It formed the seven celestial rivers that flow down upon the earth-consciousness. (SA)]

9.22.3:

The illumined seers are purified by the Soma with-infusions (1).

The thoughts have attained the illuminations (2).³

[*āshiraḥ*: infusions, (3.32.2);

dadhi-shiraḥ: see (9.63.15);

vi ānashuḥ: attained, (5.10.3);

vipā: the illuminations, (3.10.5);

vipashchitaḥ: *vipaḥ* + *chitaḥ*: illumined seers, (8.43.19)]

9.22.4:

The immortal Soma on being pressed out and released (2),
aspires to traverse all the paths and embrace the worlds (1,4);

He is not weary (3).⁴

[*mṛṣhṭā*: to encircle, to embrace, (1.140.2);

iyakṣhati: aspire, (10.11.6);]

² एते (1), वाता इव उरवः (2), पर्जन्यस्येव वृष्टयः (3),

अग्नेरिव भ्रमा (4), वृथा (5)

³ एते पूता विपश्चितः सोमांसो दधि-आशिरः (1), विपा व्यानशुः धियः (2)

⁴ एते मृष्टा (1), अमर्त्याः ससृवांसो (2), न शश्रमुः (3), इयक्षन्तः पथो रजः (4)

9.22.5:

(The Soma) crossing the ends of Heaven and Earth (1),
attains the supreme worlds (2).⁵

[*ānashuḥ*: attains, (5.10.3); *vi-prayanta*: crossing (S);
pr̥ṣhṭhāni: backs, ends; *rajaḥ*: worlds]

9.22.6:

By gliding, the Soma enters (2),
the supreme formation, web of creation (1).

This (work) is indeed highly glorified (3).⁶

[*uttamāyyam*: glorified (S), (occurs once);
pravata: gliding; *tantu*: web
tanvānaḥ: formation, (7.10.2)]

9.22.7:

O Soma, you carry the riches of Ray-cows (away) from Paṇis (1).
You cry out in joy (3),

on weaving out the web (of Truth) that is spun (2).⁷

[Line 2: *tantum tatam*: meaning as in (2.3.6);
achikradat: roars, (occurs many times in Maṇḍala 9)]

⁵ एते पृष्ठानि रोदसोः विप्रयन्तो (1), व्यानशुः उत इदम् उत्तमं रजः (2)

⁶ तन्तुं तन्वानम् उत्तमम् (1), अनु प्रवत आशत (2), उत इदम् उत्तमाय्यम् (3)

⁷ त्वं सौम पणिभ्य आ वसु गव्यानि धारयः (1), ततं तन्तुम् (2), अचिक्रदः (3)

23. Soma enters our bodies

Riṣhi: Asitaḥ Kāshyapaḥ; Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

- 9.23.1: The rapture in seer-wisdoms
 9.23.2: Ancient beings move into new abodes
 9.23.3: Impulsion for having good progeny
 9.23.4: Soma enters our bodies quickly
 9.23.5: Soma upholds all things
 9.23.6: Rejoicing together with gods
 9.23.7: Indra kills the Vṛtra-foes

9.23.1:

The swift-flowing Somās release (1),
 the rapture in all the seer-wisdoms (3),
 by streams of sweetness (2,4).¹

[*madhoḥ*: sweetness;

Somās: streams of Soma;]

9.23.2:

The ancient beings (like Soma), like mature human beings (1),
 move into new abodes (2).

They have generated the Sun to illumine (all) (3).²

[SV (502); *padam*: abode, (8.102.14); *pratnāsaḥ*: ancient;

āyavaḥ: human beings, (6.14.3).

Soma is the foundation of existence. It has existed from ancient times. It creates Sun also as mentioned in SV (527), RV (9.96.5)]

¹ सोमा असृग्रम् आशवो (1), मधोः (2), मदस्य धारया (3),

अभि विश्वानि काव्या (4)

² अनु प्रत्तास आयवः (1), पदं नवीयो अक्रमुः (2), रुचे जनन्त सूर्यम् (3)

9.23.3:

O pure-flowing Soma, recover for us (1),
 (the riches in) the (subtle) mansion of the foe, the non-giver (2).
 Create in us the impulsion for having the good progeny (3).³
 [*gayam*: the subtle mansion of the demons within our body; it
 contains the riches stolen from us, (6.74.2);
prajā: progeny; new soul-formations, the successors of our ideals; the
 extensions of our creative activities; *kṛdhi*: create, (1.127.11)]

9.23.4:

The rapturous streams of Soma flow towards the human beings (1),
 for (giving them) delight (2).
 The honey-Soma flows quickly towards our bodies (3).⁴
 [*abhi chutam*: flow quickly;
kosham: sheath, the store of Soma;]

9.23.5:

Soma, upholds all things and arrives (1),
 to establish the rapture in the mind and senses (2).
 With its hero-strengths, it protects (all) from hostile attacks (3).⁵
 [*dharaṇasiḥ*: one that upholds all, (5.8.4)]

9.23.6:

Soma flows to Indra and the gods for rejoicing together (1).
 Soma conquers the plenty (for the singer or aspirant) (2).⁶
 [*siṣhāsati*: to conquer, (8.103.11);
sadhamādyah: rejoicing together, (5.20.4)]

³ आ पवमान नो भर (1), अर्यो अदाशुषो गयम् (2), कृधि प्रजावन्तीरिषः (3)

⁴ अभि सोमास आयवः पवन्ते (1), मद्यं मदम् (2), अभि कोशं मधुश्चुतम् (3)

⁵ सोमो अर्षति धर्णसिः (1), दधान इन्द्रियं रसम् (2),

सुवीरो अभिशस्तिपाः (3)

⁶ इन्द्राय सोम पवसे देवेभ्यः सधमाद्यः (1), इन्द्रो वाजं सिषाससि (2)

9.23.7:

Indra, having drunk (the Soma) becomes rapturous (1).
 He, the irresistible, destroyed the Vṛtra-foes (or obstacles) (2).
 He will kill them in (future also) (3).⁷
 [apṛati: irresistible, (1.53.6)]

24. Field of our Labour

Rishi: Asitaḥ Kāshyapaḥ, Devalaḥ Kāshyapaḥ;

Metre: Gāyatrī

9.24.1: Soma mixed with water

9.24.2: Ray-cows move to Soma

9.24.3: Gods make the Soma to move

9.24.4: Soma flows to the field of our labour

9.24.5: Go to the splendour of Indra

9.24.6: Utter killer of Vṛtra foes

9.24.7: Pure, purifier and sweet

9.24.1:

The pure-flowing Soma has flowed forth in streams (1).
 He is mixed with water and rubbed bright and pure (2).¹
 [shrīpanti: to mix, (1.84.11); dhanvanti: rushes, (9.97.20);
 dhanvatih: connected with movement, (S);
 somāsaḥ: streams of Soma]

9.24.2:

The knowledge-rays (or Ray-cows) move to (the Soma) (1),
 just as (water) descends down the slope (2).
 The purified (Soma) goes swiftly to Indra (3).²

⁷ अस्य पीत्वा मदानाम् इन्द्रो (1), वृत्राणि अप्रति जघान (2),
 जघनत् च नु (3)

¹ प्र सोमासो अधन्विषुः पर्वमानास इन्द्रवः (1), श्रीणाना अप्सु मृज्जत (2)

² अभि गावो अधन्विषुः (1), आपो न प्रवता यतीः (2), पुनाना इन्द्रमाशत (3)

9.24.3:

The pure Soma flows swiftly to Indra for his drink (1).
You (Somās) are made to move by the gods (2).³

[*dhanvasi*: flow swiftly;
yataḥ: made to move, (5.48.5, 5.53.16)]

9.24.4:

O Soma, give delight to the gods (1),
flow to the fields of our labour (2).
You are conquering (3),
and you are the one to be rejoiced in (4).⁴
[Line 4: *anumādyah*: meaning as in (7.6.1);
sasniḥ: conquering, (3.15.5);

Line 2: *charshaṇī saham*: SA gives two quite different meanings. One of them is given above, based on (5.35.1).

Line 2 (alt.): those who have power overseeing men; men of vision, based on (8.19.35)]

9.24.5:

O Delight, when you are pressed out by the stones (1),
you rush to the strainer (2).
Then you are ready for going to the splendour of Indra (3).⁵
[*dhāmne*: splendour, (5.48.1); seat, (1.87.6)]

9.24.6:

Flow, O utter killer of Vṛtra-foes (1).
You are to be rejoiced in our words of utterances (2).
You are pure, purifier and wonderful (3).⁶

³ प्र पवमान धन्वसि सोम इन्द्राय पातवे (1), -नृभिः यतो वि नीयसे (2)

⁴ त्वं सौम नृमार्दनः (1), पर्वस्व चर्षणीसहै (2), सस्त्रियो (3), अनुमाद्यः (4)

⁵ इन्द्रो यत् अद्रिभिः सुतः (1), पवित्रं परिधावसि (2), अरम् इन्द्रस्य धाम्ने (3)

⁶ पर्वस्व वृत्रहन्-तम (1), उक्थेभिः अनुमाद्यः (2), शुचिः पावको अद्भुतः (3)

[*vṛtrahan-tama*: most killer of Vṛtra. This phrase indicates that Vṛtra is not a physical being, but a cosmic force. Indra destroys this force utterly, not partially.]

9.24.7:

Soma is released by pressing (2),

you are called as pure, purifier and sweet (1,3).

You manifest the gods (4),

you are the killer of one who brings evil by speech (5).⁷

[Line 4: meaning as in (4.4.3);

Line 3: *deva-aviṣ*: meaning as in (3.29.8), epithet to Agni]

⁷ शुचिः पावक उच्यते (1), सोमः सुतस्य (2),

मध्वः (3), देवावीः (4), अघशंसहा (5)

Anuvāka 2: Sūktās (25-60)

25. Deity Vāyu

Riṣhi: Dṛḍhachyuta Āgastyah;

Metre: Gāyatrī

9.25.1: Accomplisher of discrimination

9.25.2: Enters the deity Vāyu

9.25.3: He is most beloved

9.25.4: Seat of immortals

9.25.5: Giving birth to the words

9.25.6: Native seat of Indra

9.25.1:

O Soma, accomplisher of discrimination (1),
resplendent one, flow for the drinking of the gods (2).
(The drink) causes rapture among Vāyu and the Maruts (3).¹
[SV (474, 919);]

9.25.2:

The pure-flowing Soma placed in the thoughts (2),
enters its native seat making a sound (1).
He enters the deity Vāyu according to the laws of action (3).²

9.25.3:

The showerer, the seer, the most beloved (2,4),
shines amidst the abodes of gods (1,3).
He is killer of Vṛtra, and reveals utterly the godhead (5).³
[Line 5: *devavītamah*: revealing utterly the godhead, (9.28.3);
yonau: abodes (S)]

¹ पर्वस्व दक्षसार्धनो (1), देवेभ्यः पीतये हरे (2), मरुद्भ्यो वायवे मदः (3)

² पर्वमान धिया हितो (1), अभि योनिं कर्निक्रदत् (2), धर्मेणा वायुमा विंश (3)

³ सं देवैः शोभते (1), वृषा कविः (2), योनौ (3),

अर्धे प्रियः (4), वृत्रहा देववीतमः (5)

9.25.4:

Pervading all forms (1),
being purified, it goes to the luminous (or joyful place) (2),
where the immortals are seated (3).⁴

9.25.5:

The luminous Soma, gives birth to the Words (1),
flows to Indra, who controls the life-span (*āyu*) (2).
He is the seer-will (3).⁵

[*giraḥ*: the words of the hymns;
āyushak: for another meaning, see (9.63.22)]

9.25.6:

O most rapturous one, flow (1).
O seer, uphold the strainer (2).
Be seated in the native seat of the mantra (3).⁶
[*arkaḥ*: chant of illumination; *ṛk* mantra, (6.5.5)]

⁴ विश्वा रूपाणि आविशन् (1), पुनानो याति हर्यतः (2),

यत्र अमृतास आसते (3)

⁵ अरुषो जनयन् गिरः सोमः (1), पवत आयुषक् इन्द्रं गच्छन् (2),

कविक्रतुः (3)

⁶ आ पवस्व मदिन्तम (1), पवित्रं धारया कवे (2),

अर्कस्य योनिम् आसदम् (3)

26. Lap of Aditi

Riṣhi: Idhmavāho Dārḍhachyutah;

Metre: Gāyatrī

9.26.1: In the lap of goddess Aditi

9.26.2: The delight is undecaying

9.26.3: He is the creator

9.26.4: Abides in thoughts and is lord of speech

9.26.5: Joyful and all-seeing

9.26.6: Soma is increased by words

9.26.1:

The men of wisdom, with their subtle thoughts (3),
purify the powerful one (1),
who is in the lap of (the goddess) Aditi (2).¹

9.26.2:

The Ray-cows offer praise (to Soma) (1).
The delight is in a thousand streams and is undecaying (2).
He supports the heaven from all sides (3).²

[Line 1: (alt.) The knowledge (Ray-cows) go towards the bliss
(Soma) with a happy sound; *abhi anūṣhata*: sound high, (5.5.4); lowed
(noise of cows), (4.1.16)]

¹ तम् अमृक्षन्त वाजिनम् (1), उपस्थे अर्दितेः अर्धि (2),
विप्रांसो अण्व्या धिया (3)

² तं गावो अभि अनूषत (1), सहस्रधारम् अक्षितम् (2),
इन्दुं धर्तारम् आ दिवः (3)

9.26.3:

(The worshippers) by their power of intelligence have placed (2),
the pure-flowing (Soma) in heaven (3).

He (the Soma) is the creator (1),
establishes a firm foundation for supporting everything (4).³
[*dhāyase*: supporting; *bhūri*: many;

Line 2: The word worshipper is not here, but it is in the mantra 6 in
this sūkta;

ahyan: worked, placed, (6.40.2); *ayah*: works, (10.138.1)]

9.26.4:

The Soma abides in the thoughts and is luminous (2).

He is the lord of speech and inviolable (3).

By their arms (the worshippers) have placed him (in heaven) (1).⁴

[*bhurijo*: two arms; (4.2.14), *samvasānam*: abiding;]

9.26.5:

The companions at a high level urge with the stones (1,3),
the luminous Soma (to be pressed out) (2).

He is joyful and all-seeing (4).⁵

[*haryatam*: joyful, (8.44.5); *hari*: luminous;]

9.26.6:

O pure-flowing Soma, who is increased by words (1),
the worshippers urge you (to come) (2).

O luminous one, flow to Indra to give him satisfaction (3).⁶

[*vedhasaḥ*: worshipper]

³ तं वेधां (1), मेधया अह्वान् (2), पर्वमानम् अधि चर्वि (3),
धर्णासिं भूरिधायसम् (4)

⁴ तम् अह्वान् भुरिजोः (1), धिया संवसानं विवस्वतः (2),
पतिं वाचो अदाभ्यम् (3)

⁵ तं सानौ अधि जामयो (1), हरिं (2), हिन्वन्ति अद्रिभिः (3),
हर्यतं भूरिचक्षसम् (4)

⁶ तं त्वा हिन्वन्ति वेधसः (1), पर्वमान गिरावृधम् (2),
इन्द्रो इन्द्राय मत्सरम् (3)

27. Soma and Sun

Riṣhi: Nṛmedhaḥ Āngirasah;

Metre: Gāyatrī

9.27.1: Comes to satisfy the gods

9.27.2: Achiever of discernment

9.27.3: All-knowing Soma brought by gods

9.27.4: Soma comes to the seeker of Ray-cows

9.27.5: Soma, Sun and human body

9.27.6: Soma, showerer and luminous

9.27.1:

The seer (Soma), lauded by us (1),

(comes to) the strainer to satisfy (the gods) (2).

After being purified, he drives away the foes (3).¹

[*toshate*: to satisfy, (9.45.2); *toshā*: smiters, (3.12.4);

Line 1: (alt.) Soma nears the strainer to smite (the foes within us)]

9.27.2:

Soma, the conqueror of *svar*, is poured on the purifier (2),

for the sake of Indra and Vāyu (1).

He is the achiever of discernment (3).²

[*sāadhan*: achieving aim, (3.1.17);

svar: Sun-world, the fourth world]

9.27.3:

The all-knowing Soma in the woods of delight is pressed out (3).

He is the showerer and the head of heaven (2).

He is brought here by the gods (1).³

¹ एष कविः अभिष्टुतः (1), पवित्रे अर्धि तोशते (2), पुनानो घ्नन् अप स्त्रिधः (3)

² एष इन्द्राय वायवे (1), स्वर्जित् परि विच्यते पवित्रे (2), दक्षसाधनः (3)

³ एष नृभिः वि नीयते (1), दिवो मूर्धा वृषा (2),
सुतः सोमो वनेषु विश्ववित् (3)

9.27.4:

Making a sound, the pure-flowing Soma (comes to) (2),
the seekers of Ray-cows and the seekers of the golden lustre (1,3).
He, the delight is ever-victorious and is irresistible (4).⁴

[*satrājīt*: ever victorious, (8.98.4);

hiranyayuh: seekers of gold, (7.31.3);

gavyuh: seekers of Ray-cows, (1.51.14), (7.31.3)]

9.27.5:

The pure-flowing and rapturous Soma is left behind (2,5),
(in the human body) by Sun in heaven (1,3).

Soma in the strainer gives satisfaction (4).⁵

[*matsarah*: satisfaction, (1.15.1);

hāsate: leave, abandon, (8.75.8); is left behind in the vessel (human body)]

9.27.6:

The purified Soma-delight (3),
which is powerful flows to Indra in the midworld (1,4).

(Soma) is the showerer and is luminous (2).⁶

[*asiṣhyadat*: flows, (9.14.1)]

⁴ एष गव्युः (1), अचिक्रदत् पर्वमानो (2), हिरण्ययुः (3),

इन्दुः सत्राजित् अस्तृतः (4)

⁵ एष सूर्येण (1), हासते पर्वमानो (2), अधि यवि (3),

पवित्रे मत्सरो (4), मदः (5)

⁶ एष शुष्मी असिष्यदत् अन्तरिक्षे (1), वृषा हरिः (2),

पुनान इन्दुः (3), इन्द्रम् आ (4)

28. Rushes to Human Body

Riṣhi: Priyamedhah Āngirasah

Metre: Gāyatrī

9.28.1: The lord of mind placed within us

9.28.2: Soma enters all the planes

9.28.3: Soma reveals the godhead

9.28.4: Rushes to the human body

9.28.5: Soma illumines the Sun

9.28.6: Those who bring evil by speech

9.28.1:

The mighty one, all-knowing, the lord of the mind (1,3),
is placed by the gods (within us) (2).

He (the Soma) rushes through the cover of sense mind (4).¹

[vājī: mighty one; steed of swiftness, (1.66.2);

Line 1 refers to Indra.]

9.28.2:

The Soma pressed out for the gods, flows into the strainer (1,2).

He enters all the planes (with his light) (3).²

[dhāmāni: planes, (2.3.2); seats, (10.70.7)]

9.28.3:

From his own home, this god immortal strives for bliss (for all) (1).

He is the killer of Vṛtra and reveals utterly the godhead (2).³

[shubha: light, bliss, (5.52.8);

Line 2 is in (9.25.3).]

¹ एष वाजी (1), हितो नृभिः (2), विश्ववित् मनसस्पतिः (3),

अव्यो वारं वि धावति (4)

² एष पवित्रै अक्षरत् (1), सोमो देवेभ्यः सुतः (2), विश्वा धामानि आविशन् (3)

³ एष देवः शुभायते अधि योनौ अमर्त्यः (1), वृत्रहा देववीतमः (2)

9.28.4:

Working with the ten companions (2),
 the showerer Soma cries out (in bliss) (1).
 He rushes to the gated house (human body) (3).⁴
 [*drona*: gated house, (6.2.6); vessel; (S); See (9.3.1)]

9.28.5:

The all-seeing pure-flowing Soma (2),
 illumines the Sun (1).
 He knows all the planes and knows all (3).⁵

9.28.6:

The Soma, strong and inviolable, arrives at the strainer (1,2).
 You manifest the gods (3).
 You kill those who bring evil by speech (4).⁶
 [Lines 3 and 4: are in (9.24.7)]

⁴ एष वृषा कर्निक्रदत् (1), दशभिः जामिभिः यतः (2),
 अभि द्रोणानि धावति (3)

⁵ एष सूर्यम् अरोचयत् (1), पवमानो विचर्षणिः (2),
 विश्वा धामानि विश्ववित् (3)

⁶ एष शुष्मी अदाभ्यः सोमः (1), पुनानो अर्षति (2), देवावीः (3),
 अघशंसहा (4)

29. Born in light

Riṣhi: Nṛmedhaḥ Āngirasaḥ;

Metre: Gāyatrī

9.29.1: Approaches Gods with reverence

9.29.2: Born in the light

9.29.3: Ocean of our subtle body

9.29.4: Drive far away our enemies

9.29.5: Protect us from the censurers

9.29.6: Luminous strength

9.29.1:

The outpressed streams of the showerer (Soma),
flow with their perfect might (*ojasa*) (1).

He approaches the gods with reverence (2).¹

[*prabhūṣhan*: approach with reverence, (3.55.1)]

9.29.2:

With the words of chant the worshippers and the singers (2),
rub pure and bright the racer (steed) (1),
as soon as it is born in light (3).

He is glorious (at birth) (4).²

[*vedhasaḥ*: worshipper; *kāravaḥ*: singers; *jyotiḥ*: light;
saptim: the racing steed, (10.80.1)]

9.29.3:

O Soma, master of riches, on being purified (2),
overpower the foes (1).

Increase the ocean (of our subtle body) which is glorious (3).³

[*samudram*: ocean; inner ocean]

¹ प्र अस्य धारा अक्षरन् वृष्णः सुतस्य ओजसा (1), देवाँ अनु प्रभूषतः (2)

² सप्तिं मृजन्ति (1), वेधसौ गृणन्तः कारवो गिरा (2),

ज्योतिः जज्ञानम् (3), उक्थ्यम् (4)

³ सुषहा सोम तानि ते (1), पुनानाय प्रभूवसो (2), वर्धा समुद्रमुक्थ्यम् (3)

9.29.4:

O Soma, flow in a stream (2),
so as to conquer all the felicities (1).
Drive far away all our enemies (3).⁴

9.29.5:

Protect us from the cries of those eager to war against us (1).
(Protect us) from the censurer and every other (foe) (2),
so that we may be free (3).⁵
[*svanāt*: makes sounds; *araruṣhaḥ*: one who wars, (3.18.2);
samasya: every, (8.75.9)]

9.29.6:

O Soma, pour on us the stream of riches of heaven and earth (1).
Bring us the luminous (or resplendent) strength (2).⁶

30. Impels speech

Riṣhi: Bindhuḥ Āngirasah;

Metre: Gāyatrī

9.30.1: Soma impels speech

9.30.2: Calls the powers of Indra (towards us)

9.30.3: Desired by many

9.30.4: Goes to gated houses (human beings)

9.30.5: Most sweet and luminous

9.30.6: Drink of Indra with Maruts

⁴ विश्वा वसूनि संजयन् (1), पवस्व सोम धारया (2), इनु द्वेषांसि सध्यक् (3)

⁵ रक्षा सु नो अररुषः स्वनात् (1), समस्य कस्य चित् निदो (2),

यत्र मुमुक्षहे (3)

⁶ आ इन्द्रो पार्थिवं रयिं दिव्यं पवस्व धारया (1), द्युमन्तं शुष्ममा भर (2)

9.30.1:

The streams of strong Soma (1),
effortlessly flow to the strainer (2).
The purified (Soma) impels the speech (3).¹

9.30.2:

Urged by those who press out (the Soma) (1),
Soma makes a sound while being rubbed bright and pure (2).
He sends forth callings to the powers of Indra (3).²
[iyarti: sends forth, (10.45.7), (9.14.6);
vagnūn: callings, (10.3.4);]

9.30.3:

O Soma, flow to us in a stream (1,4),
you are strong, overcome foes (2),
endowed with hero-strengths and (are) desired by many (3).³

9.30.4:

Let the Soma crossing (the strainer) (1),
flow in streams upon us (2).
He goes to the gated houses (human bodies) to be seated (3).⁴
[asiṣhyadat: see (9.27.6)]

¹ प्र धारा अस्य शुष्मिणो (1), वृथा पवित्रे अक्षरन् (2),
पुनानो वाचम् इष्यति (3)

² इन्दुः हियानः सोतृभिः (1), मुज्यमानः कर्निक्रदत् (2),
इयर्ति वृथुम् इन्द्रियम् (3)

³ आ नः (1), शुष्मं नृषाह्यं (2), वीरवन्तं पुरुस्पृहम् (3),
पर्वस्व सोम धारया (4)

⁴ प्र सोमो अति (1), धारया पर्वमानो असिष्यदत् (2),
अभि द्रोणानि आसदम् (3)

9.30.5:

Released by the stones (3),
you, O Delight, are most sweet and luminous (2),
are urged along with waters, for drink by Indra, O delight (1,4).⁵

9.30.6:

Press the Soma which is most sweet (1),
beautiful and satisfying (3,5),
for (the drink of) Indra with the Vajra (2),
along with the host of Maruts (4).⁶
[*shardha*: host (of Maruts)]

31. Makes Conscious the Riches

Rīṣi: Gotamaḥ Rāhūgaṇaḥ

Metre: Gāyatrī

9.31.1: Makes conscious the Riches

9.31.2: Increaser of light in us

9.31.3: Winds are gracious to you

9.31.4: Join us to plenitude

9.31.5: Ray-cows yield inexhaustible light

9.31.6: We desire your friendship

9.31.1:

The pure-flowing Soma-delight is perfect in thought (1),
moves, making conscious all the felicities (2).¹

[*kṛṇvanti*: making, (9.63.5);

svādhyāḥ: *su-ādhyāḥ*: perfect in thought, (1.71.8)]

⁵ अप्सु (1), त्वा मधुमत्तमं हरिं (2), हिन्वन्ति अद्रिभिः इन्द्रो (3),
इन्द्राय पीतये (4)

⁶ सुनोता मधुमत्तमं सोमम् (1), इन्द्राय वज्रिणे (2), चारुं (3),
शर्धाय (4), मत्सरम् (5)

¹ प्र सोमासः स्वाध्यः पर्वमानासो (1), अक्रमुः रयिं कृण्वन्ति चेतनम् (2)

9.31.2:

O Indu, you are the increaser of light (2),
for the heaven and earth (within us) (1).
Become the lord of plenitude (3).²
[*dyumnasya*: of the light, (5.7.3)]

9.31.3:

O Soma, the winds are gracious to you (1).
The rivers (gladly) come to you (2).
O Soma, they increase your greatness (3).³
[Recall the famous hymn to *Madhu* (delight) (*madhu vidya*) in
(1.90.6-8), repeated in several Upanishads. The epithets are similar.]

9.31.4:

O Soma, increase in us (1).
May the might coming from every side unite with you (2).
Join us to the plenitude (3).⁴
[Same as (1.91.16); also in TS (3.2.5.3), TS (4.2.7.4);
Used in Navagraha worship to invoke Soma. Also used for bathing
with milk the *vigrahas* of Gods.]

9.31.5:

O Babhru, for you the Ray-cows yield (1,3),
the inexhaustible Light and the milk of knowledge (2,4).
He is at the high level (of consciousness) and is most powerful (5).⁵

² दिवस्पृथिव्या (1), अधि भव इन्दो युग्मवर्धनः (2), भवा वाजानां पतिः (3)

³ तुभ्यं वाता अभिप्रियः (1), तुभ्यम् अर्षन्ति सिन्धवः (2),
सोम वर्धन्ति ते महः (3)

⁴ आ प्यायस्व (1), समेतु ते विश्वतः सोम वृष्ण्यम् (2),
भवा वाजस्य संगथे (3)

⁵ तुभ्यं गावो (1), घृतं पयो (2), बभ्रौ दुदुहे (3), अक्षितम् (4),
वर्षिष्ठे अधि सानवि (5)

[*sānavi*: high level, (4.45.1);

varṣhiṣṭha: most powerful, (5.7.1);

babhruḥ: knowledge in the mortal mind, (2.33.8) (SA); one who upbears the worlds (S); ruddy brown (S); The first meaning appears to be appropriate here.]

9.31.6:

With your perfect powers of support of life (1),
you are our lord and the lord of all beings of the worlds (2).
O Delight, we desire your friendship (3).⁶

[*sataḥ*: beings, (4.6.6);

bhuvanasya sataḥ: all the beings of the worlds;

su-āyu-dha: perfect powers to support life;]

32. Establishes Inspiration

Riṣhi: Shyāvāshva Ātreyaḥ

Metre: Gāyatrī

9.32.1: Soma flows for the coming of knowledge

9.32.2: Matrons of Trita

9.32.3: Soma enters thoughts of all

9.32.4: Sits in the source of Truth (in man)

9.32.5: Knowledge-Rays call you like a lady

9.32.6: Establish inspiration in us

9.32.1:

The streams of Soma release the bliss for us (1),
the possessors of riches, through the inspired knowledge (2).

The pressed out Soma flows (3,5),
for the coming of knowledge (*vidathe*) (4).¹

[SV (477, 769);]

⁶ स्वायुधस्य ते (1), सतो भुवनस्य पते वयम् (2),

इन्द्रो सखित्वम् उश्मसि (3)

¹ प्र सोमासो मदच्युतः (1), श्रवसे नो मघोनः (2), सुता (3),

विदथे (4), अक्रमुः (5)

9.32.2:

The matrons of Trita release the luminous (Soma) (1),
with the press-stones and urge it to flow (2),
to the god-mind for his drink, O delight (3).²

[Trita: the triple born, one who has the birth in the three realms of matter, life and mind; the matrons in line 1 are his energies; see also (9.37.4).

yōṣhaṇa: matrons, (7.2.6);]

9.32.3:

Just like a swan entering its own flock (1),
Soma enters the thoughts of all (2),
and drives them like a horse (drives) the Ray-cows (3).³
[*ajyase*: you are driven, (6.2.8)]

9.32.4:

Overseeing the two (worlds) (1),
Soma enters like a galloping horse (2),
and sits in the source of Truth (in man) (3).⁴
[*takta*: galloping, (6.32.5)]

² आदीं त्रितस्य योषणो हरिं (1), हिन्वन्ति अद्रिभिः (2),

इन्दुम् इन्द्राय पीतये (3)

³ आदीं हुंसो यथा गुणं (1), विश्वस्य अवीवशत् मतिम् (2),

अत्यो न गोभिः अज्यते (3)

⁴ उभे सौम अवचाकशन् (1), मृगो न तक्तो अर्षसि (2),

सीदन् ऋतस्य योनिमा (3)

9.32.5:

The knowledge-rays call you (1),
just as a lady calls her lover with sweet words (2).
(You hasten) just as a hero hastens to a happy contest (3).⁵
[*hitam*: happy;]

9.32.6:

Establish in us the luminous glory (1).
(Establish) in us and those who have the plenty (2),
the attainment of inspiration and the intelligence (3).⁶
[*sanim*: gain, attainment;]

33. Four Oceans

Riṣhi: *Trita Āptyaḥ*

Metre: *Gāyatrī*

9.33.1: Soma leads the water to the woods

9.33.2: Streams of Truth

9.33.3: Soma travels to Viṣṇu

9.33.4: Three types of Chants

9.33.5: Mighty mothers of Truth

9.33.6: Felicities from the four Oceans

9.33.1:

The wise streams of Soma lead the waves of water (1),
to the woods (of delight) like the buffaloes (2).¹

[SV (478, 764);]

[Soma, the delight of existence, causes the waters, the dynamical energies to have the waves, indicating their rhythm.]

⁵ अ॒भि गावो॑ अ॒नूष॑त् (1), योषा॑ ज॒ारमि॑व प्रि॒यम् (2),

अ॒गन् आ॒जिं यथा॑ हि॒तम् (3)

⁶ अ॒स्मे धेहि॑ द्यु॒मत् यशो॑ (1), म॒घव॑ज्यश्च॒ मह्यं॑ च (2), स॒निं मे॒धामु॑त् श्रवः॑ (3)

¹ प्र सोमा॑सो वि॒पश्चि॑तः अ॒पां न य॑न्ति ऊ॒र्मयः॑ (1), वना॑नि म॒हिषा॑ ईव (2)

9.33.2:

In the gated houses of Truth, they uphold (1),
the streams of Truth and pure knowledge in the mortal mind (2).
(Also uphold) the plenitude with imperishable Ray-cows (3).²
[*babhru*: knowledge in the mortal mind, (1.140.6)]

9.33.3:

The Soma is pressed out for Indra, Vāyu, Varuṇa and the Maruts (1);
Soma also travels to the all-pervading Viṣṇu (2).³
[*arṣhanti*: arrive, travel, (9.42.5, 9.45.2)]

9.33.4:

The Ray-cows sound high the three types of chants (1).
The milch-cows give shape (to the knowledge) (2).
The resplendent (Soma) moves forward making sounds (3).⁴
[SV (471, 869); *dhenavaḥ*: milch cows; *gāvaḥ*: Ray-cows;
mimanti: to form, to shape, (5.2.3); *hariḥ*: resplendent, (7.10.1)]

9.33.5:

The mighty mothers of Truth chant the words (of hymns) (1).
They rub bright and pure (Soma), the child of heaven (2).⁵

9.33.6:

May the thousand-fold felicities from the four oceans (1,3),
flow to us on every side (2).⁶
[*sahasraṇaḥ*: thousand-fold;
Four oceans: corresponds to the three lower worlds and the svar]

² अ॒भि द्रो॑णा॒नि (1), ब॒भ्रुवः॑ शु॒क्रा ऋ॒तस्य॑ धार॑या (2),
वाजं॑ गोम॑न्तम् अक्षर॑न् (3)

³ सु॒ता इन्द्रा॑य वा॒यवे॒ वरु॑णाय म॒रुद्भ्यः॑ (1), सोमा॑ अर्ष॑न्ति विष्ण॑वे (2)

⁴ तिस्रो॑ वाच॑ उदी॒रते॑ गावो॑ (1), मिम॑न्ति धे॒नवः॑ (2), हरि॑रिति॒ कर्न॑क्रदत् (3)

⁵ अ॒भि ब्र॒ह्मीः॑ अनु॑षत य॒ह्वीः ऋ॒तस्य॑ मा॒तरः॑ (1), म॒र्म्यन्ते॑ दि॒वः शिशु॑म् (2)

⁶ रा॒यः संमु॑द्रां च॒तुरो॑ (1), अ॒स्मभ्य॑ सोम॑ वि॒श्वतः॑ आ प॑वस्व (2), सह॑स्रिणः (3)

34. Enters Viṣṇu

Riṣi: Trita Āptyah

Metre: Gāyatrī

9.34.1: Destroys the cities of hostiles

9.34.2: Soma enters Viṣṇu

9.34.3: The strong obtain the milk of knowledge

9.34.4: Purified in three planes

9.34.5: The abode of Truth

9.34.6: Spontaneous words of praise

9.34.1:

On being pressed out, the illumining Soma-delight flows in streams (1).

With his perfect might, he destroys the strong places (2).¹

[*hinvānaḥ*: illumining, inspiring, (7.10.1);

dr̥lha: the cities of hostiles]

9.34.2:

The Soma pressed out for Indra, Vāyu, Varuṇa and Maruts (1).

Soma also enters the all-pervading Viṣṇu (2).²

[Verse almost same as (9.33.3)]

9.34.3:

The mighty Soma is pressed out by powerful stones and moves (1).

The strong obtain the milk of knowledge by milking (2).³

[*shakmabhiḥ*: energies, (9.7.8); *yatan*: to move, (5.48.5)]

¹ प्र सुवानो धारया तना इन्दुः हिन्वानो अर्षति (1), रुजत् दृळ्हा व्योजसा (2)

² सुत इन्द्राय वायवे वरुणाय मरुद्भ्यः (1), सोमो अर्षति विष्णवे (2)

³ वृषाणं वृषभिः यतं सुन्वन्ति सोमम् अद्रिभिः (1), दुहन्ति शकम्ना पर्यः (2)

9.34.4:

The satisfying Soma has been purified for Indra (2),
in the three planes (1).

The luminous (Soma) is mixed with (ingredients) in many forms (3).⁴

[Line 2: Soma has been united (with energies) in many forms;

sam ajyate: mixed, united, (3.17.1);

trita: the three planes; name of the seer of this mantra; see also
(9.37.4)]

9.34.5:

The children of Pṛṣṇi (Maruts) milk (the Soma) (2),
which is the supreme abode of the Truth (1).

The offering is beautiful and most beloved (to the gods) (3).⁵

[*viṣṭāpam*: supreme abode, (9.12.3), (9.41.6)]

9.34.6:

The unhesitant words of praise flowed wide and came to Soma (1),
(just like) the calves attracted to the mother-cows (2).⁶

[*ahrutaḥ*: words uttered spontaneously without any hesitation or
reservation, (10.56.2);

sasruḥ: flowed wide, (1.73.6); *vāśhrā*: calves, (8.43.17)]

⁴ भुवत् त्रितस्य (1), मज्यो भुवत् इन्द्राय मत्सरः (2), सं रूपैः अज्यते हरिः (3)

⁵ अभीम् ऋतस्य विष्टपं (1), दुहते पृश्निमातरः (2), चारुं प्रियतमं हविः (3)

⁶ समेनम् अहुता इमा गिरो अर्षन्ति सस्रुतः (1), धेनूः वाश्रो अवीवशात् (2)

35. Laws of Working

Riṣhi: Prabhūvasuḥ Āngirasah

Metre: Gāyatrī

9.35.1: You find the light for us

9.35.2: You move the ocean

9.35.3: Overcome foes desirous of conflict

9.35.4: Knowledge about the laws of working (*vrata*)

9.35.5: Soma is the mover of speech

9.35.6: Lord of Dharma

9.35.1:

O pure-flowing Soma, pour on us the felicities in wide streams (1),
by which you find the light for us (2).¹

9.35.2:

O Soma-delight, may you flow and move the ocean (1),
and confound all the foes (2).

You are the upholder of our felicities and our might (or vigour) (3).²
[*ejaya*: to make one tremble (in fear), (5.59.2), to move or chase
away, (5.78.7); *īnkaya*: move, (1.19.7); impel (S)]

9.35.3:

O hero (Soma), by your hero-strengths (1),
we overcome the foes desirous of conflict (2).

Pour on us the desirable (felicities) (3).³

[*varivaḥ*: hero (S)]

¹ आ नः पवस्व धारया पवमान रयिं पृथुम् (1), यया ज्योतिः विदासि नः (2)

² इन्द्रो समुद्रमीङ्गय पवस्व (1), विश्वम्-एजय (2), रायो धर्ता न ओजसा (3)

³ त्वया वीरेण वीरवो (1), अभि प्याम पृतन्यतः (2), क्षरां णो अभि वार्यम् (3)

9.35.4:

Soma impels the worshipper towards plenitude (1).

He conquers the plenitude for the seer (2).

He gives the knowledge about the laws of working (3),
and about supporting the living (4).⁴

[Line 4: (alt.) supporting the effort to lead a perfect life;

siṣhāsan: *sisāsan* (pada): to conquer, (8.103.11), (9.3.4);

vidāna: gives us the knowledge, (2.9.1);

āyudhā: supporting the living (*āyu*); weapons (usual meaning);]

9.35.5:

With the words of hymns, we clothe Soma (1,3).

He is the purifier and the mover of speech (2).

He is the lord of the people and of the Ray-cows (4).⁵

[*vāsayāmasi*: to clothe, (9.8.5)]

9.35.6:

O lord of Dharma, all the persons are supported (2),
by your law of workings (1).

(You are) the purifier and the lord of riches (3).⁶

[Lines 1,2: all persons hold on to your law of workings;

vrata: law of workings;]

⁴ प्र वाज॒म् इ॒न्दुः इ॒ष्यति॒ (1), सि॒षा॒सन् वाज॒सा ऋ॒षिः (2),

ब्र॒ता वि॒दान (3), आ॒यु॒धा (4)

⁵ तं गी॒र्भिः (1), वा॒चम् ई॒ङ्ग्यं पु॒नानं॑ (2), वा॒सया॒मसि॑ सो॒मं (3),

ज॒नस्य॑ गो॒प॒तिम् (4)

⁶ वि॒श्वो य॒स्य ब्र॒ते (1), ज॒नो दा॒धार॒ धर्मी॑ण॒स्पतैः॑ (2), पु॒नान॑स्य॒ प्र॒भू॒व॒सोः (3)

36. Will and Discernment

Riṣhi: Prabhūvasuḥ Āngirasah

Metre: Gāyatrī

9.36.1: Soma moves to the goal

9.36.2: Those who desire you

9.36.3: Will-power with discernment

9.36.4: Glorified by the seekers of Truth

9.36.5: You pour riches of all worlds

9.36.6: You satisfy the seekers of life-energy

9.36.1:

Soma (flows) from the purifier to the two bowls (2),
like a horse released (from the post) (1).

The swift (Soma) moves to the goal (of inner yajna) (3).¹

[SV (490); *kārṣhman*: goal, (1.116.17); *akramīt*: moves, (4.15.3);
chamvoḥ: two bowls; for details, see (9.20.6);
vāji: steed of sweetness, (4.11.4)]

9.36.2:

O Soma, you are the bearer of energies and are wakeful (1),
you flow to those who desire you (2),
beyond the sheath of dripping sweetness (purifier) (3).²
[*devavīḥ*: see (9.2.1)]

9.36.3:

O ancient purifier, illumine for us the luminaries (1,2).
Impel us with the will-power endowed with discernment (3).³
[*dakṣha*: discernment, discrimination]

¹ असर्जि रथ्यो यथा (1), पवित्रे चम्बोः सुतः (2), कार्ष्मन् वाजी न्यक्रमीत् (3)

² स वह्निः सोम जागृविः (1), पवस्व देववीः (2),
अति अभि कोशं मधुश्रुतम् (3)

³ स नो ज्योतीषि (1), पूर्व्यं पवमानं वि रोचय (2), क्रत्वे दक्षाय नो हिनु (3)

9.36.4:

You are glorified by the seekers of Truth (1).

You are rubbed pure and bright by the arms (2).

You flow beyond the cover of the sense-life (purifier) (3).⁴

[*ṛtāyubhiḥ*: *ṛtayubhiḥ* (pada): seekers of Truth, (9.3.3)]

9.36.5:

O Soma, to the giver, you pour (1),

all the riches of heaven and earth (2),

and that from the midworld (3).⁵

9.36.6:

O Soma, lord of strength (5),

you ascend to the plane of heaven (to satisfy) (1,3),

the seekers of life-energy, the seekers of knowledge-rays (2),

and the seekers of hero-strengths (4).⁶

37. All-seeing

Riṣhi: Rāhūgaṇaḥ Āngirasah

Metre: Gāyatrī

9.37.1: Protects the seekers of gods

9.37.2: All-seeing one

9.37.3: Crosses the cover of sense life (purifier)

9.37.4: Soma makes the Sun to shine

9.37.5: Soma is the killer of Vṛtra

9.37.6: Delight flows to the bounteous mind

⁴ शुभमान ऋतायुभिः (1), मृज्यमानो गभस्त्योः (2), पर्वते वारं अव्यये (3)

⁵ स विश्वा दाशुषे (1), वसु सोमो दिव्यानि पार्थिवा (2),
पर्वताम् आ अन्तरिक्ष्या (3)

⁶ आ दिवः पृष्ठम् (1), अश्वयुः गव्ययुः (2), सोम रोहसि (3),
वीरयुः (4), शिवसस्पते (5)

9.37.1:

Soma is pressed out for the drink (of gods) (1).

He rushes to the purifier (2).

Soma, which showers benefits (protects) the seekers of gods (3,5),
from the obstacles caused by the demons (4).¹

9.37.2:

The all-seeing one, the luminous one (2),

who sustains all, comes from the purifier (1,3),

to his native seat (within us) making a sound (4).²

[*dharmasīḥ*: sustainer of all, (5.43.13), (9.2.2)]

9.37.3:

The pure and mighty Soma, rushes to the luminous heaven (1).

He is the killer of the demons (2).

He crosses the cover of sense life (purifier) (3).³

[*divaḥ*: heaven, mind]

9.37.4:

The pure-flowing Soma at the peak of the three planes (1),

made the Sun to shine with his companion-rays (2).⁴

[*Trita*: the triple born from the all-pervading substance, (10.46.3),
(10.46.6); the triple (5.9.4)]

¹ स सुतः पीतये (1), वृषा सोमः (2), पवित्रे अर्षति (3),

विघ्नन् रक्षांसि (4), देवयुः (5)

² स पवित्रे (1), विचक्षणो हरिः (2), अर्षति धर्षसिः (3),

अभि योनिं कर्निक्रदत् (4)

³ स वाजी रौचिना दिवः पर्वमानो वि धावति (1), रक्षोहा (2),

वारम् अव्ययम् (3)

⁴ स त्रितस्य अधि सानवि पर्वमानो (1), अरोचयत् जामिभिः सूर्य सह (2)

9.37.5:

The Soma is the killer of Vṛtra (1).

He is the showerer, causes no hurt, finds happiness (2),
flows easily like plenitude, on being pressed out (3).⁵

[*asarat*: (9.6.4);

varivovit: finds the happiness, (9.21.2), (9.41.9), (10.38.4);

varivaḥ: happiness, (1.107.1) (KS)]

9.37.6:

The god, impelled by the seer, rushes to the gated houses (1).

The delight flows to the bounteous mind (2).⁶

[*mamhanā*: bounteous]

38. Seekers of Work

Riṣhi: Rāhūgaṇaḥ Āngirasah;

Metre: Gāyatrī

9.38.1: Thousand-fold plenitude

9.38.2: Matrons of Trita

9.38.3: The ten seekers of work

9.38.4: Goes to men eagerly like a lover

9.38.5: Child of heaven

9.38.6: Soma is all-supporting

9.38.1:

The showerer Soma, (swift as a) chariot (1),
comes to the cover of the sense-life (purifier) (2),
and goes to the thousand-fold plenitude (3).¹

⁵ स वृत्रहा (1), वृषा सुतो वरिवोवित् अदाभ्यः (2),

सोमो वाजम् इव असरत् (3)

⁶ स देवः कविना इषितो अभि द्रोणानि धावति (1), इन्दुः इन्द्राय मंहना (2)

¹ एष उ स्य वृषा रथो (1), अव्यो वारैभिरर्षति (2), गच्छन् वाजं सहस्रिणम् (3)

9.38.2:

The matrons of Trita urge the Soma from the press-stones (1),
(to flow) to the god-mind for his drink, O delight (2).²

[Verse almost same as (9.32.2).]

9.38.3:

The ten seekers of work cleanse the Soma and make it luminous (1).
He is glorified for his rapture (2).³

[This verse is a variant of (9.2.7)

shumbhanti: glorify, (5.22.4); *apasyuvah*: see (9.2.7)]

9.38.4:

The Soma sits amidst mental beings (1,3),
going eagerly like a lover to his love or like a hawk (2,4).⁴

[Line 2: According to an anecdote, Soma was originally brought from
heaven by a hawk and placed on earth. The hawk symbolises the
soul-power]

9.38.5:

This essence (*rasa*) (Soma) is rapturous and beholds all (1).
He is a child of heaven (2).

The delight enters the cover (of the purifier) (3).⁵

[Lines 2 and 3: The natural state of Soma is pure since it is born of
heaven, which is a symbol of mind. While doing work, it is released
with the associated impurities. After purification, it goes to god-mind
Indra.]

² एतं त्रितस्य योषणो हरिं हिन्वन्त्यद्रिभिः (1), इन्दुमिन्द्राय पीतये (2)

³ एतं त्यं हरितो दशं मर्मज्यन्ते अपस्युवः (1), याभिः मदाय शुम्भन्ते (2)

⁴ एष स्य मानुषीषु आ (1), श्येनो न (2), विश्व सीदति (3),
गच्छन् जारो न योषितम् (4)

⁵ एष स्य मद्यो रसो अव चष्टे (1), दिवः विशुः (2),

य इन्दुः वारम् आविशत् (3)

9.38.6:

The pressed out Soma is luminous and (is ready) for drinking (1).

The Soma is all-supporting; crying out (joyously) (2).

He enters its beloved native seat (3).⁶

[Line 2: *dharmasi*: see (9.37.2), (9.23.5)]

39. Makes them Whole

Riṣhi: Bṛhanmatih Āngirasah

Metre: Gāyatrī

9.39.1: Where are the gods?

9.39.2: Impulsion for the inner journey

9.39.3: His perfect might

9.39.4: Moves easily like waves of ocean

9.39.5: Upper kingdoms and lower realms

9.39.6: Worshippers have become whole

9.39.1:

O one with the vast mind, surrounded by a beloved lustre (2),

go quickly (to the gods) (1),

saying (and finding out), 'where are the gods?' (3).¹

[*dhāmnā*: lustre]

9.39.2:

Purifying the impure yajamāna you give him the impulsion (1,3),
for carrying out the journey (of inner yajna) (2).

You pour the rain of energy from the heaven (4).²

[*yātayan*: carrying out the journey]

⁶ एष स्य पीतये सुतो हरिः अर्षति (1), धर्षसिः क्रन्दन् (2),
योनिमभि प्रियम् (3)

¹ आशुः अर्ष (1), बृहत् मते परि प्रियेण धाम्ना (2), यत्र देवा इति ब्रवन् (3)

² परिष्कृण्वन् अनिष्कृतं जनाय (1), यातयन् (2), इषः (3),
बुद्धिं दिवः परि स्रव (4)

9.39.3:

When the Soma is pressed out, it enters the purifier (1),
upholding its flaming energy by its perfect might (2).
He is all-seeing and all-illuminating (3).³
[*virochayan*: all-illuminating, (occurs once)]

9.39.4:

The Soma effortlessly enters heaven from the purifier (1).
He moves (easily) like the waves of ocean (2).⁴
[*raghu*: swift, to move effortlessly]

9.39.5:

The pressed out Soma illumines (the powers) (1,3),
in the upper kingdoms and those in the lower realms (2).
The sweet (Soma) flows to the god-mind Indra (4).⁵
[*āvivāṣati*: illumines, (8.19.13)]

9.39.6:

The companions call the luminous one (1),
(Soma) who is urged by the (pressing) stones (2).
May the Soma be seated in the native abode of Truth (3).⁶
[*samīchīna*: see (9.10.7)]

³ सु॒त ए॒ति प॒वित्र॒ (1), आ त्वि॒षि॒ दधा॒न् ओज॑सा (2),

वि॒चक्षा॑णो वि॒रोच॑यन् (3)

⁴ अ॒यं स यो दि॒वस्प॑रि॒ रघु॑यामा॒ प॒वित्र॒ आ (1), सि॒न्धो॑रू॒र्मा व्य॑क्ष॒रत् (2)

⁵ आ॒विवा॑सन् (1), प॒राव॑तो॒ अथो॑ अ॒र्वाव॑तः (2), सु॒तः (3),

इन्द्रा॑य सिच्य॒ते मधु॑ (4)

⁶ स॒मीची॑ना अ॒नूष॑त॒ हरि॑ (1), हि॒न्वन्ति॑ अ॒द्रिभिः॑ (2),

यो॒नौ ऋ॒तस्य॑ सी॒दत॑ (3)

40. Shower the Words of Bliss

Riṣhi: Bṛhanmatīḥ Āgīrasaḥ

Metre: Gāyatrī

9.40.1: Seers glorify Soma by thinkings

9.40.2: Soma ascends to Indra

9.40.3: Pour the felicities in thousands

9.40.4: Grant the thousand-fold impulsion

9.40.5: Increase the words of the Adorer

9.40.6: Shower on us the Words of Bliss

9.40.1:

The pure all-seeing Soma has overcome all the hurting forces (1).

The seers glorify the wise (Soma) with their thinkings (2).¹

[SV (488, 924); *vicharṣhaṇiḥ*: all-seeing]

9.40.2:

From his native abode, the down-hued (Soma) the showerer (1),
ascends and goes to Indra on being pressed out (2).

He sits in the eternal home (3).²

[*dhruve*: eternal, (1.73.4); *sadasi*: in the home;]

9.40.3:

O Soma, the delight, pour in thousands from all sides (2,3),
the great felicities to us (1).³

¹ पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः (1), शुम्भन्ति विप्रं धीतिभिः (2)

² आ योनिमरुणो (1), रुहत् गमत् इन्द्रं वृषा सुतः (2), ध्रुवे सदसि सीदति (3)

³ नू नो रयिं महाम् (1), इन्द्रो अस्मभ्यं सोम विश्वतः (2),

आ पवस्व सहस्रिणम् (3)

9.40.4:

O Soma, delight, bring for us all the luminous things (1).

Impart for us the thousand-fold impulsion (2).⁴

[*vidā*: distribute, (1.36.14), impart for us knowledge, (1.71.7)]

9.40.5:

O purifying Soma, bring for us the singers (1,3),

the felicities (or riches) with the perfect hero-might (2,4).

Increase the words (or hymns) of the adorer (5).⁵

[Line 5: increase the aspiration of the adorer expressed in his chant;
punāna: purifying;]

9.40.6:

O purifying Soma, O delight (1),

bring us the riches which are two-fold in their greatness (2).

O delight, shower on us the words (of bliss) (3).⁶

[Line 3: May the utterances or words which are blissful to the hearers come out naturally or effortlessly out of our mouths. A

similar idea is in (1.10.3), (1.10.4);

ukthyam: utterance (10.140.1); word (10.11.5), see (4.47.1);

dvibarhasam: two-fold in its greatness, (7.8.6); (riches of) heaven and earth (S)]

⁴ विश्वा सोम पवमान युष्मानि इन्द्रवा भर (1), वि॒दाः संह॒स्त्रिणी॒रिषः (2)

⁵ स नः पु॒नान आ भर (1), र॒यिं (2), स्तो॒त्रे (3), सु॒वीर्य॑म् (4),

ज॒रितुः॑ ब॒र्धया॑ गिरः (5)

⁶ पु॒नान इन्द्र॒वा (1), भर॒ सोम॑ द्वि॒बर्हसं॑ र॒यिम् (2), वृ॒षन्नि॒न्दो न उ॒क्थ्य॑म् (3)

41. Bridge across Calamity

Riṣhi: Medhyātithiḥ Kāṇvaḥ;

Metre: Gāyatrī

9.41.1: Effectuating Soma

9.41.2: Happy path, bridge across calamity

9.41.3: Sound of Soma

9.41.4: Flows with Ray-cows and Life-energy

9.41.5: Fills the vast heaven and earth

9.41.6: Bliss giving streams

9.41.1:

Like cows going (to the stalls) (1),
the effectuating (Somās) carrying the splendour, march and move (2),
by removing their outer covering and killing the dark forces (3).¹

[SV (491, 892); (variant)]

[*būrṇayah*: effectuating, (1.55.7);

ayāsaḥ (*padapāṭha*): march (3.18.2); *akramīt*: moves, (4.15.3);

Line 3: Refers to the purification by the sense-mind, killing inner foes like attachment, such as 'this work was done by me', 'it is mine' etc. Then Soma becomes pure and effective.]

9.41.2:

We meditate on the happy path (or journeying) (1),
which is a bridge across the calamity (2).

We overcome the dasyu-foes not obeying the law of workings (3).²

[*duḥ-āvyam*: calamity;

suvitasya: happy path, happy journeying, (2.2.6)]

¹ प्र ये गावो न (1), भूर्णयः त्वेषाः अयासो अक्रमुः (2),

घ्नन्तः कुष्णामप त्वर्चम् (3)

² सुवितस्य मनामहे अति (1), सेतुं दुराव्यम् (2), साहांसो दस्युमव्रतम् (3)

9.41.3:

The sound of the powerful pure-flowing Soma is heard (1,3),
and it is like that of rain (2).

The Soma moves in the heaven like a lightning (4).³

9.41.4:

O out-pressed Soma, flow with your great impulses (1,4),
having the (luminous) Ray-cows, the lustre of gold, O Indu (2),
and the life-energy and the plenty (3).⁴

9.41.5:

O wide-seeing Soma, fill the vast heaven and earth (1),
just as the Sun (fills) the dawn (or days) with his rays (2).⁵
[*vicharṣhaṇi*: wide-seeing, (6.2.1); accomplishes every work, (9.44.3)]

9.41.6:

O Soma, flow around us on all sides (1,3),
with bliss-giving streams (2),
just like the essence (flowing) in the Sun-world (4).⁶
[For S, *rasa* is river; *viṣṭapa* is steep place. The meanings do not fit
in any mantra.

viṣṭapam: established world, supreme abode 8.34.13, 8.32.3, 8.67.9,
8.97.5;

Sun-world: 9.34.5, 9.113.10, 1.46.3, 9.12.6, 10.123.2]

³ शुण्वे (1), वृष्टेरिव (2), स्वनः पवमानस्य शुष्मिणः (3),
चरन्ति विद्युतौ दिवि (4)

⁴ आ पवस्व महीमिषं (1), गोमदिन्द्रो हिरण्यवत् (2),
अश्ववत् वाजवत् (3), सुतः (4)

⁵ स पवस्व विचर्षण आ मही रोदसी पृण (1), उषाः सूर्यो न रश्मिभिः (2)

⁶ परि णः (1), शर्म-यन्त्या धारया (2), सोम विश्वतः सरा (3),
रसेव विष्टपम् (4)

42. Gods Increase Truth

Riṣhi: Medhyātithiḥ Kāṇvaḥ

Metre: Gāyatrī

9.42.1: Gives birth to Heaven and Sun

9.42.2: Flow by Ancient Thought

9.42.3: Streams of thousand Strengths

9.42.4: Brings to Birth the Gods

9.42.5: Gods who Increase the Truth

9.42.6: Stream on us Vast Impulsions

9.42.1:

He has given birth to the luminous worlds of heaven (1).

He has given birth to the Sun in the waters (2).

The brilliant one clothes himself with the waters and the rays (3).¹

[divaḥ: the three worlds of heaven;

apsu: waters; Agni, Sūrya and Soma are said to be found in the waters or seven rivers.

gāḥ: both cows and rays, Ray-cows]

9.42.2:

By the ancient thought (1),

he flows pressed out in a stream (3),

a god around the gods (2).²

9.42.3:

For one increasing and swiftly advancing (1),

for his winning of the plenty, there flow (2),

the streams of Soma with their thousand strengths (3).³

¹ जनयन् रोचना दिवो (1), जनयन्नप्सु सूर्यम् (1), वसानो गा अपो हरिः (3)

² एष प्रत्नेन मन्मना (1), देवो देवेभ्यस्परि (2), धारया पवते सुतः (3)

³ बावृधानाय तूर्वे (1), पवन्ते वाजसातये (2), सोमाः सहस्रपाजसः (3)

[*tūrvaye*: swiftly advancing on the path through all obstacles; the sacrifice is figured both as a growth of man (*vāvṛdhāna*) and as a journey (*tūrvaye*);

somāḥ: streams of Soma;]

9.42.4:

After the ancient food is milked out (1),
he is poured into the strainer that purifies (2),
and shouting, he brings to birth the gods (3).⁴

9.42.5:

Soma, purifying himself travels to all desirable boons (1,3),
to the gods who increase the Truth (2).⁵

[Line 1: Soma travels to the boons so as to give delight to the recipients of boons.]

9.42.6:

O Soma, when you are pressed out, (stream on us that) (2),
in which are the cows, the heroes, the steeds, the plenty (1).
Stream (on us) the vast impulsions (3).⁶

[Translation of S: 'Give us a wealth along with which there are cows, men, horses and battle and give us plentiful food'. He renders the word '*vāja*' as battle. S renders usually both *iṣhaḥ* and *vāja* as food. Since both these words occur in this mantra, he renders *vāja* as battle. Why would one pray for having a battle? *vāja* actually means 'plenty of plenty'. He renders the line 3 as 'give us large foods.']

⁴ दुहानः प्रत्नमित् पर्यः (1), पवित्रे परि षिच्यते (2),

क्रन्दन् देवाँ अजीजनत् (3)

⁵ अभि विश्वानि वार्या (1), अभि देवाँ ऋतावृधः (2),

सोमः पुनानो अर्षति (3)

⁶ गोमन्नः सोम वीरवत् अश्वावत् वार्जवत् (1), सुतः (2), पवस्व बृहतीरिषः (3)

43. Life-movement

Rīṣhi: Medhyātithiḥ Kāṇvaḥ

Metre: Gāyatrī

9.43.1: Life-movement cleansed pure

9.43.2: Delight for the mind to drink

9.43.3: Bliss perfected by words

9.43.4: Pure-flowing (*pavamāna*)

9.43.5: Joy neighs aloud

9.43.6: Enrich him with utter force

9.43.1:

With the words let us clothe this (Soma) (appearing) (3),
as a life-movement cleansed pure by light for giving rapture (1);
this is brightly rejoicing (2).¹

[*gobhiḥ*: rays of light]

9.43.2:

All our words that seek the being's growth (1),
make us glad as of old (2).

This (*tam*) (is the) delight for the mind to drink (3).²

[*indrāya*: to the mind;

shumbhanti: make (us) glad, make us beautiful, (5.10.4)]

9.43.3:

This bliss of Soma (is) perfected by the words (2),
from Medhyatithi's luminous mind (3).

He moves, bright rejoicing, purifying its streams (1).³

¹ यो अत्यं इव मुज्यते गोभिः मदाय (1), हर्यतः (2),
तं गीर्भिः वासयामसि (3)

² तं नो विश्वा अवस्युवो गिरः (1), शुम्भन्ति पूर्वथा (2),
इन्दुमिन्द्राय पीतये (3)

³ पुनानो याति हर्यतः (1), सोमो गीर्भिः परिष्कृतः (2),
विप्रस्य मेध्यातिथेः (3)

9.43.4:

O pure-flowing Soma, win for us a felicity (1),
 entirely glorious (2),
 and thousand-energied in its brilliant power, O Indu (3).⁴
 [vidā: to win, to find;
 pavamāna: pure-flowing; Soma: the lord of delight]

9.43.5:

Indu (joy) neighs aloud in the purifier (1,3),
 like the horse that gallops towards plenty (2).
 When desiring the godhead, he-flows through it and beyond (4).⁵

9.43.6:

Stream pure towards the winning of our plenty (1),
 (stream) towards the increase of the illumined person (2,4),
 who hymns you with words (3).
 O Soma, enrich him with an utter force (5).⁶

⁴ पर्वमान वि॒दा र॒यिम॒स्मभ्यं सोम (1), सु॒श्रिय॑म् (2),

इ॒न्दो स॒हस्र॑वर्चसम् (3)

⁵ इ॒न्दुः (1), अ॒त्यो न बा॑ज॒सृत् (2), कर्निक्र॑न्ति प॒वित्र॒ आ (3),

यत् अ॒क्षाः अ॒ति दे॒व्युः (4)

⁶ पर्व॑स्व॒ बाज॑सातये (1), वि॒प्रस्य॑ (2), गृ॒ण॒तो (3), वृ॒धे (4),

सोम॒ रास्व॑ सु॒वीर्य॑म् (5)

44. Joy and Seerhood

Riṣhi: Ayāsyā Āṅgirasah

Metre: Gāyatrī

9.44.1: You impel us

9.44.2: Joy establishes the seerhood

9.44.3: It is awake in the gods

9.44.4: Man in fullness

9.44.5: Energy utterly displayed

9.44.6: Soul's substance, vast inspiration

9.44.1:

O Soma, towards a vast formation (1),
you impel us forward like (the sea) bearing forward a wave (2).
Being unattainable by effort, you (move) towards the gods in us (3).¹
[arṣhaḥ: impel us (1.105.12); arṣha: arrive (9.1.4); This word and its
variants occur mostly in Maṇḍala 9.

mahe tana: vast formation;

ayāsyā: unattainable by effort, (1.62.7); name of riṣhi]

9.44.2:

Clasped in the mentality (1),
made firm by the understanding (2),
Soma is impelled towards the Supreme (3),
and establishes seerhood by the illumined mind (4).²
[kaviḥ: seerhood; to make a person a seer]

¹ प्र ण इन्द्रो महे तनं (1), ऊर्मिं न बिभ्रत् अर्षसि (2),

अभि देवाँ अयास्यः (3)

² मती जुष्टो (1), धिया हितः (2), सोमो हिन्वे परावर्ति (3),

विप्रस्य धारया कविः (4)

9.44.3:

It is this that is awake in the gods (1),
and from them it comes pressed out into the strainer (2).
Soma (delights) in his movement accomplishing every work (3).³

9.44.4:

So do you flow pure for us desiring the plenty (1),
effecting a shining sacrifice (2).
Man in his fullness places you, on all his seats (3).⁴
[*āvivāṣati*: places you in his dwelling, (5.74.1);
Line 3: (alt.): Mān places you in the sacred seats (prepared by him)]

9.44.5:

May that (sacrifice) performed for (the deities) Bhaga and Vāyu (1),
be ever-increasing (to make) us, wise and heroic persons (2).
May Soma labour harmonizing the gods-(within us) (3).⁵
[*bhaga*: the lord of enjoyment,
vāyu: lord in the vitality, lord of Prāṇa, the life-force;
sa: that, the sacrifice mentioned in the earlier mantra.]

9.44.6:

You are the finder of the will, discoverer of the way (2).
Today for the possession of the soul's substance (1),
do you, conquer for us the plenitude (3),
and the inspiration vast (4).⁶

³ अ॒यं दे॒वेषु॑ जा॒गृ॒विः (1), सु॒त ए॒ति प॒वि॒त्र आ (2),
सोमो॑ या॒ति वि॒चर्ष॑णिः (3)

⁴ स नः॑ प॒वस्व॑ वा॒ज॒युः (1), च॒क्रा॒णः चा॒रु॒मध्व॑रम् (2),
ब॒र्हिष्मो॑ आ वि॒वास॑ति (3)

⁵ स नो॑ भ॒गाय॑ वा॒यवे॑ (1), वि॒प्रवी॑रः स॒दावृ॑धः (2),
सोमो॑ दे॒वेष्वा य॑मत् (3)

⁶ स नो॑ अ॒द्य वसु॑त्तये (1), क्र॒तु॒बि॒त् गा॒तु॒बि॒त्तमः॑ (2),
वा॒जं जे॒षि (3), श्र॒वो बृ॑हत् (4)

[*vasuttaye*: gain or possession of *vasu* (S).

vasu: substance; wealth,

S interprets *vasu* as wealth. However a look at the other epithets like *kratuvīt* (finder of will), *shravo bṛhat* (inspiration vast), indicates that *vasu* is not the ordinary money. It can only be soul's substance, even though the word soul is not here. Note that S renders *shrava* as food, to force his meaning.]

45. Gives Perfect Vision

Riṣhi: Ayāsyā Āṅgirasah

Metre: Triṣṭup

9.45.1: May the god manifest in us

9.45.2: God in mind be satisfied

9.45.3: Open the gates of bliss

9.45.4: Soma is the power

9.45.5: They yearn for the lord of sweetness

9.45.6: You give perfect vision

9.45.1:

Stream pure for our rapture with the soul's strong vision (1),

so that the godhead may be manifest in us (2),

O delight, (flow) for the God-mind to drink (3).¹

[*nṛchakṣhāḥ*: of divine vision (3.22.2, 10.45.3). Here it is rendered as, soul's strong vision;

nṛ: gods, soul;]

9.45.2:

Arrive at the goal of your embassy (1).

Let the god in the mind be satisfied (2).

Arrive to the godhead for the sake of your lovers (3).

Arrive to the highest good (4).²

¹ स पवस्व मदाय कं नृचक्षा (1), देववीतये (2), इन्द्रविन्द्राय पीतये (3)

² स नो अर्षाभि दूत्यं (1), त्वमिन्द्राय तोशसे (2),

देवान् सखिभ्य आ (3), वरम् (4)

[*arsha*: arrive (9.1.4). This word appears mainly in the maṇḍala 9.
toshase: satisfy]

9.45.3:

Ruddy are you (1); we will adorn you (3),
 with the illuminations of the light for ecstasy (2,4).
 Open wide for us the gates to bliss (5).³
 [*rāye*: bliss]

9.45.4:

He has flowed beyond the sheath of the purifying (1).
 He is the Steed of Power (2),
 that flings in its strength its yoke behind on the road (3).
 Soma (delight) gallops towards the gods (4).⁴

9.45.5:

To him his lovers cry aloud since he sports (1,3),
 in the woodlands of his delight beyond the senses (2,4).
 For the lord of the sweetness, they yearn who raise the song (5).⁵
 [*ati avim*: beyond the senses;
sakhāyaḥ: lovers, friends
anūshata: *anu* + *uṣhata*, to yearn or aspire again and again
nāva: ship (usual meaning); laud or hymn (S); *nau* is the potent word
 (*vāk*) according to S.]

³ उ॒त त्वा॒मरु॒णं (1), व॒यं गो॒भिः (2), अ॒ञ्ज॒मो (3), म॒दाय॒ कम् (4),
 वि नो॑ रा॒ये दुरो॑ वृ॒धि (5)

⁴ अति॑ ऊँ प॒वित्रं॑ अ॒क्रमी॒द् (1), बा॒जी (2), धु॒रं न या॒मनि॑ (3),
 इ॒न्दुः दे॒वेषु॑ ष॒त्यते॑ (4)

⁵ समी॑ सखा॒यो अ॒स्वर॒न् (1), वने॑ (2), क्री॒ळन्त॒म् (3), अ॒त्य॒विम् (4),
 इ॒न्दुं ना॒वा अ॒नूष॑त (5)

9.45.6:

Flow in that pure stream of yours (1).

With it you give men perfect vision when they drunk it (2).

O Soma, grant an utter strength for him who affirms you (3).⁶

[*indu*: Soma; Joy of God (SA),

stotre: one who affirms you]

46. Heavenly Path

Riṣhi: Ayāsyā Āngirasah

Metre: Gāyatrī

9.46.1: Manifesting the gods

9.46.2: Powers of sweetness perfected

9.46.3: The power in the mind increased

9.46.4: Soul-upheaving ecstasies

9.46.5: Find for us a heavenly path

9.46.6: Flowing into purity

9.46.1:

Like horses that gallop and do swiftly their work (2),

(Soma) is released for manifesting the gods (1);

The Soma-streams, increase our formations (3).¹

[*parvata-vṛdhah*: increase our formations]

9.46.2:

The powers of sweetness are perfected (1),

adorned like a woman by her father's clan (2);

the outpourings of bliss (Soma) join and cling to the god Vāyu (3).²

[*indavaḥ*: powers of sweetness;

asṛkṣhata: join and cling]

⁶ तया पवस्व धारया (1), यया पीतो विचक्षसे (2),

इन्दो स्तोत्रे सुवीर्यम् (3)

¹ असृग्रन् देववीतये (1), अत्यासः कृत्वा इव (2), क्षरन्तः पर्वतावृधः (3)

² परिष्कृतास इन्दवो (1), योषेव पित्र्यावती (2),

वायुं सोमा असृक्षत (3)

9.46.3:

Lo these outpourings of the delight and the sweetness (1,3),
full of the love and pleasure are poured into their vessels (2),
and increase the power in the mind by works (4).³

[*prayasvantaḥ*: offering: full of love and pleasure, (5.20.3)
indram: powers in the mind]

9.46.4:

O you bright energies run (1),
and with strong hands seize Soma's soul-upheaving ecstasies (2);
join his satisfaction with your rays (3).⁴

[*manthinā*: churning ecstasies, (3.32.2);
shukrā: bright energies]

9.46.5:

Stream pure, O winner of wealth (1);
enforce for us the vast treasure of felicity (2);
O Soma, find for us the (heavenly) path (3).⁵

9.46.6:

The ten who impel (3),
cleansed this, that has to be cleansed (1);
The pure-flowing Soma is intoxicating and satisfying for Indra (2,4).⁶
[*madam*: bliss, Soma;
indrāya: God in the mind, Indra]

³ एते सोमांस इन्द्रवः (1), प्रयस्वन्तः चमू (2), सुताः (3),
इन्द्रं वर्धन्ति कर्मभिः (4)

⁴ आ धावता (1), सुहस्त्यः शुक्रा गृष्णीत मन्थिना (2),
गोभिः श्रीणीत मत्सरम् (3)

⁵ स पवस्व धनंजय (1), प्रयन्ता राधसो महः (2),
अस्मभ्यं सोम गातुवित् (3)

⁶ एतं मृजन्ति मर्ज्यं (1), पर्वमानं (2), दश क्षिपः (3), इन्द्राय मत्सरं मदम् (4)

47. All Becomes Conscious

Riṣhi: Kaviḥ Bhārgavaḥ

Metre: Gāyatrī

9.47.1: By perfect working, bliss has increased

9.47.2: All becomes conscious

9.47.3: Essence (*rasa*) of the mind

9.47.4: Thoughts become clear

9.47.5: You bring the manifold plenty

9.47.1:

By this perfect working, bliss that was great (1),
has increased (2).

Full of its own intoxication, it aspires upward (3),
in its abundance and its mastery (4).¹

[*vṛṣhāyāte*: abundance; mastery (as in *vṛṣhabha*);
ut: aspires upwards;]

9.47.2:

All that it has done and all that it shall do (1),
becomes conscious in it (2),
by the beating down of all that opposes (3).

Exerting intense force, it accumulates its gains of active Truth (4).²

[*ṛṇā*: gains of active Truth; *ṛ* indicates Truth;
chayate: accumulate;

Line 4: Soma acquits the debts of his worshipper (S)]

¹ अया सोमः सुकृत्यया महश्चित् (1), अभ्यवर्धत (2), मन्दान उद् (3),
वृषायते (4)

² कृतानीत् अस्य कर्त्वा (1), चेतन्ते (2), दस्युतर्हणा (3),
ऋणा च धृष्णुः चयते (4)

9.47.3:

May this bliss become the essence of the power of mind (1),
even its electric force (Vajra) (2),
and win us our full thousand (3),
now that its self-expression is born (4).³

[*uktham*: self-expression; *vajrah*: electric force; *rasaḥ*: essence;
Rig Veda has four words related to prayer or hymn having distinct
meanings. They are *shamsa*, *gāyatra*, *uktha*, *stoma*.

shamsa: it brings the idea into the field of expression;

gāyatra: the hymn which brings-up and sets in motion the needs;

uktha: that which desires and wills;

stoma: that which establishes or affirms, affirming laud. [SA, SV,
p.491]]

9.47.4:

For the seer who holds it (Soma) of itself (1),
He (Soma) claims the delight for his illumined mind (2),
when its thoughts become clear and bright (3).⁴

[*kaviḥ*: the seer of Truth; *ratna*: delight, bliss (1.1.1)]

9.47.5:

You win possession of the felicities (1),
even as of these labouring powers (3).

For the conquerors, you bring the manifold plenty (2,4).⁵

[*bhareṣhu*: bringings; *sisāsātū*: win; *arvatām*: labouring powers;
jigyūṣhu: conquerors;]

³ आत् सोमं इन्द्रियो रसो (1), वज्रः (2), सहस्रसा भुवत् (3),
उक्तं यदस्य जायते (4)

⁴ स्वयं कविः विधर्तारि (1), विप्राय रत्नमिच्छति (2),
यदी मर्मज्यते धियः (3)

⁵ सिषासतू रयीणां (1), बाजेषु (2), अर्वतामिव (3), भरेषु जिग्युषाम् असि (4)

48. Bird Brings Soma

Riṣi: Kaviḥ Bhārgavaḥ

Metre: Gāyatrī

9.48.1: We seek you in the beauty .

9.48.2: Utterances are rapturous

9.48.3: Painless bird (Suparṇa)

9.48.4: Let the bird bring him (Soma)

9.48.5: He attains to a greater largeness

9.48.1:

To the seats of our fulfilment (2),
you bring the mights of the great heaven (1,3),
we seek you by perfection in our works (5).
in the beauty of your brightness (4).¹

[*nṛmṇāni*: mights]

9.48.2:

You are the overthrower of resolute foes (1).
Your utterances are rapturous (2,4).
On the great and vast law of workings (3),
You break open for us our hundred cities (5).²

9.48.3:

O perfect-in-will, let the painless bird bring you (2,4),
towards felicity to be the king of our heavens (1,3).³

¹ तं त्वा नृम्णानि बिभ्रतं (1), सधस्थेषु (2), महो दिवः (3),
चारुं (4), सुकृत्यैर्महे (5)

² संवृक्तधृष्णुम् (1), उक्थ्यं (2), महामहिब्रतं (3), मदम् (4),
ज्ञातं पुरौ रुरुक्षणिम् (5)

³ अतस्त्वा रयिमभि राजानं (1), सुक्रतो (2), दिवः (3),
सुपर्णो अव्यधिः भरतु (4)

[In the Purāṇa, there is a popular anecdote of the bird Suparṇa bringing Soma from the heaven. This anecdote has several variants in the Vedic texts such as RV (10.144) whose ṛishi is Suparṇa Tārṁshya. (10.144.4) addresses Suparṇa as the son of falcon (*shyena*) and he brings to Indra the Soma from the space beyond our worlds (*parāvataḥ*). This is also mentioned in (9.68.6) and others. See also the essay (ix), 'The Legend of Soma and falcon' in pages (xxi).

Suparṇa: means a winged power or the symbolic bird with wide wings or with beautiful wings. The word occurs in more than 35 mantrās of RV and 20 verses of Taittirīya Samhitā of Yajur Veda. Sri Aurobindo states, "It is the symbol of soul liberated and upsoaring, winging upwards towards the heights of our being, no longer involved in the ordinary limited movement or labouring gallop of the life-energy (horse)".]

9.48.4:

Let the bird (*viḥ*) bring him (5);
he is the transgressor of the lower light (3),
and the guardian of the Truth (4).
(He) is the common possession (2),
for all who had the vision of the Sun-world (1).⁴
[Him, He: Soma (not explicitly mentioned)]

9.48.5:

Now driving forward (1),
he attains to a greater largeness of the power in the mind (2),
effects his possession of our energies (3),
and accomplishes all our endeavour (4).⁵

⁴ विश्वस्मा इत् स्वर्दशे (1), साधारणं (2), रजस्तुरम् (3),
गोपामृतस्य (4), विः भरत् (5)

⁵ अथा हिन्वान (1), इन्द्रियं ज्यायौ महित्वमानशे (2),
अभिष्टिकृत् (3), विचर्षणिः (4)

49. God in us Hears

Rīṣhi: Kaviḥ Bhārgavaḥ

Metre: Gāyatrī

9.49.1: Streams down vast impulsions

9.49.2: The herds of light come to our house

9.49.3: Manifesting the godhead entirely

9.49.4: Let the god in us hear

9.49.5: Let the bliss illuminate us

9.49.1:

Stream down utterly on us your rain (1),

even the whole wave of the waters from all heaven (2).

(You) undecaying, stream down those vast impulsions (3).¹

[ā pavasva: stream down]

9.49.2:

Flow pure in that stream (1),

by which the herds of the light come here to our house (2,4).

They (herds) bring (delight) to the creature (3).²

9.49.3:

Stream down on us the light (1).

Stream in the sacrifices manifesting entirely the godhead (2),

stream on us the rain (3).³

¹ पवस्व वृष्टिमा सु नो (1), अपामूर्मि दिवस्पतिं (2),
अयक्ष्मा बृहतीरिषः (3)

² तथा पवस्व धारया (1), यया गाव इहागमन् (2),
जन्यास उप (3), नो गृहम् (4)

³ घृतं पवस्व (1), धारया यज्ञेषु देववीतमः (2),
अस्मभ्यं वृष्टिमा पव (3)

9.49.4:

For giving us the energy (1),
 may you race abroad in your stream (3),
 over all the sense-life where you are purified (2).
 Let the gods in us hear indeed (4).⁴

[*vi dhāva*: race abroad;

saḥ: he (usual meaning), you (occasional as in (10.69.3) and here;

avyam: sense-life, (*avi*: female sheep);

avya, *avyam*, *avyayam*, *avye* etc., occur mainly in the ninth maṇḍala with one or two of them in other Maṇḍalās. S translates these words in many ways related to the 'wool' used in the strainer since *avi* has the meaning of sheep. The meaning 'sense-life' used by (SA) fits everywhere in their over 100 occurrences.]

9.49.5:

Let Bliss purifying itself in its streams flow upon us (1),
 beating away the demons (*rākṣhasa*) (2).

Let it illumine us with that pristine (light) (3),
 in all luminousnesses (4).⁵

[*pratna*: ancient, pristine;

asiṣhyadat: flow (upon us), (9.14.1);]

⁴ स न ऊर्जे (1), वि अव्ययं पवित्रं (2), धाव धारया (3),

देवासः शुणवन् हि कम् (4)

⁵ पर्वमानो असिष्यदत् (1), रक्षांसि अपजङ्घनत् (2), प्रत्नवद्रोचयन् (3), रुचः (4)

50. Three Words

Riṣhi: Uchatya Āngirasa

Metre: Gāyatrī

9.50.1: Urge the wheel

9.50.2: Three words in us mount upwards

9.50.3: Soma rains sweetness and veils the senses

9.50.4: Where illuminations are born

9.50.5: O Soma, may the mind drink you

9.50.1:

Upward mount your strengths (1).

Their voice is as the sound of the waves of the ocean (of being) (2).

Urge the wheel of the wagon (3).¹

9.50.2:

In your pouring forth (1),

when you move in the plane of the sense (4),

the three words in us mount upward (2),

desiring their plenitude (3).²

[*sānavi*: plane; *sānu*: peak, realm; *avya*: sense;

makha is related to *magha*, plenitude, plenty;

Three Words: Probably they represent the three lower sheaths
matter, life and mind within us.]

¹ उत् ते शुष्मांस ईरते (1), सिन्धोरूमैरिव स्वनः (2),

बाणस्य चोदया पविम् (3)

² प्रसवे त (1), उदीरते तिस्रो वाचौ (2), मखस्युवः (3),

यत् अव्य एषि सानवि (4)

9.50.3:

The pressing stones (release) the pure flowing (Soma) (3),
 which is brilliant, beloved and which races (2).
 (The Soma) rains the sweetnesses (4),
 and thus veils the senses (1).³
 [hinvanti: races, speeds, (10.156.1)]

9.50.4:

O complete in ecstasy, flow (1),
 in your stream into the places of the purifying (2).
 O seer, be seated in the native home of Light (3).⁴
 [S: O most exhilarating sage (Soma), flow in a stream to the filter to
 sit on the lap of Indra.]

9.50.5:

O utter ecstasy, stream brightening yourself (1,3),
 with the rays of the light, with its active beams (2,4).
 O Lord of sweetness, may the mind drink you (5).⁵
 [aṅjānaḥ: anointed (3.10.4), brightening;
 gobhiḥ: rays of light; aktubhiḥ: beams, radiances, indrāya: towards
 mind
 The work here on sūktās 43-50 is based partially on their summary
 translations of (SA) appearing in "Sri Aurobindo: Archives and
 Research, April, 1977".]

³ अव्यो वारे (1), परि प्रियं हरिं हिन्वन्ति (2),

अद्रिभिः पवमानं (3), मधुश्रुतम् (4)

⁴ आ पवस्व मदिन्तम् (1), पवित्रं धारया (2),

कवे अर्कस्य योनिमासदम् (3)

⁵ स पवस्व मदिन्तम् (1), गोभिः (2), अज्ञानो (3), अक्तुभिः (4),

इन्द्रविन्द्राय पीतये (5)

51. Pilgrim-yajna

Riṣhi: Uchathya Āngirasah

Metre: Gāyatrī

9.51.1: Leader of the pilgrim-yajna (*adhvaryu*)

9.51.2: Indra the thunderer

9.51.3: Gods rejoice in the Soma-food

9.51.4: Shower the growth on the adorer

9.51.5: You bestow on us the divine inspiration

9.51.1:

O leader of pilgrim-yajna (1),
lead the Soma pressed out by the stones to the purifier (2).
Purify it for Indra's drinking (3).¹
[SV (499, 1255); YVS (20.31);]

9.51.2:

To Indra, the thunderer (2),
press out the nectarous and supreme Soma of heaven (1,3),
which is most sweet (4).²
[*pīyūṣham*: nectarous]

9.51.3:

O delight (1),
the gods rejoice with your pure-flowing sweet Soma-food (2),
along with the Maruts (3).³
[*andhasaḥ*: Soma-food, foods constituted out of the delight of Soma,
(1.9.1), (5.51.5)]

¹ अध्वर्यो (1), अद्रिभिः सुतं सोमं पवित्र आ सृज (2),
पुनीहि इन्द्राय पातवे (3)

² दिवः पीयूषमुत्तमं सोमम् (1), इन्द्राय वज्रिणो (2),
सुनोता (3), मधुमत्तमम् (4)

³ तव त्य इन्द्रो (1), अन्धसो देवा मधोः वि अंशते पर्वमानस्य (2), मरुतः (3)

9.51.4:

O Soma, increase him who presses out (the Soma) (1).
 You shower the adorer with growth and protection (3),
 who effectuates the rapture (2).⁴

[*stotaram*: one who affirms you, adorer, (9.45.6)]

The singer who affirms the power of Soma makes the release of Soma and its delight effective. Thus Soma offers protection and increases his powers.

būrṇayah: to effectuate, (9.15.3, 7.86.7), swift (S)]

9.51.5:

Soma, the all-seeing one, on being pressed out (1,3),
 comes to the purifier in streams (2).

(You bestow on us) the plenitude and the divine inspiration (4).⁵

52. Ancient Paths

Riṣhi: Uchathya Āngirasah

Metre: Gāyatrī

9.52.1: Soma-food (*andhasa*) dwells in light

9.52.2: Come to us by the ancient paths

9.52.3: Soma in a state of movement

9.52.4: Destroy those who subdue us

9.52.5: Bounteous giver of riches

9.52.1:

The Soma-food dwells in light (1,3),
 may it win the riches, grant us completely the plenitude (2).
 May the outpressed (Soma) arrive at the purifier (4).¹

⁴ त्वं हि सौमं वर्धयन् सुतो (1), मदाय भूर्णयि (2), वृषन् स्तोतारम् ऊतये (3)

⁵ अभि अर्षं विचक्षण (1), पवित्रं धारया (2), सुतः (3), अभि वाजमुत श्रवः (4)

¹ परिं युक्षः (1), सनद्रयिः भरत्-वाजं नो (2), अन्धसा (3),

सुवानो अर्षं पवित्र आ (4)

[SV (496);

arṣha: arrive (9.1.4); *dyukṣha*: dwelling in light (2.2.1)

svāno: interpreted as *suvāno*, that which is pressed out;

andhasaḥ: see (9.51.3)]

9.52.2:

(O Soma), who is beloved of the gods (2),

come to our body in a thousand streams (3),

by the ancient paths across the cover of the sense-life (1).²

[Line 1: refers to purification of raw Soma]

9.52.3:

O delight, send us Soma in a state of movement (1).

(May he) bring us the gifts (of light and might) (2).

Send us the Soma subjected to the blows (3).³

[Line 3: the blows are those of the press stones of life and mind;

charum: movement (of mind and life) (1.7.6); literally, it means a cloud (KS).

īkhaya: to move, (1.19.7); to bring, (10.153.1);

vdhasnaiḥ: blows, (7.6.5);]

9.52.4:

O one called by many, destroy the strength of those persons (1),

who want to master us (2).⁴

[*ādideshati*: who want to master us, (1.42.2)]

² तव प्रत्नेभिः अध्वभिः अव्यो वारे (1), परि प्रियः (2),

सहस्रधारो यात् तना (3)

³ चरुः न यस्तम् ईक्ष्य इन्द्रो न (1), दानम् ईक्ष्य (2), वधैः वधस्त्रवीक्ष्य (3)

⁴ नि शुष्मम् इन्द्रवेष्टां पुरुहूत जनानाम् (1), यो अस्मां आदिदेशति (2)

9.52.5:

O bounteous giver of riches (3),
make the pure riches flow (towards us) in thousands (2),
and the growths in hundreds (to flow), O delight (1).⁵
[*ūtayah*: growths, protections]

53. Evil Thoughts

Riṣhi: Avatsāraḥ Kāshyapaḥ

Metre: Gāyatrī

9.53.1: Destroy the confronters around us

9.53.2: Cars with riches

9.53.3: Protect us from evil thoughts

9.53.4: Soma is amidst the rivers

9.53.1:

Your strengths rise up (1),
scattering the foes, O one with the thunderbolt (2).
Destroy our confronters surrounding us (3).¹

[*spr̥dhah*: confronters, (6.5.6)]

Line 2: the epithet usually refers to Indra. Here Soma is identified with Indra as in line 3.]

9.53.2:

By your perfect might you destroy (our enemies) (1).
With a fearless heart, I pray to you (3),
for (the protection of) the cars having riches placed in them (2).²
[Line 2: *dhane hite*: riches with the enemy (S). No word for enemy here.]

⁵ शतं न इन्द्र ऊतिभिः (1), सहस्रं वा शुचीनाम् पर्वस्व (2), मंहयत् रयिः (3)

¹ उत् ते शुष्मांसो अस्थू (1), रक्षो भिन्दन्तो अद्रिवः (2),

नुदस्व याः परिस्पृधः (3)

² अया निजग्निः ओजसा (1), रथसङ्गे धने हिते (2), स्तवा अर्बिभ्युषा हृदा (3)

9.53.3:

With your laws of working (1),
 O pure Soma, (protect) us from the violence of the foe (2),
 and (also) from the one with evil thoughts (3).
 May you destroy those (evil forces) battling against us (4).³
 [ādhṛṣhaḥ: violence of the adversary, (2.1.9);
 duḥ-dhyā (dūḍhyā): one with evil thoughts, (3.16.2)]

9.53.4:

For the satisfaction of (the god-mind) Indra (3),
 urge the luminous Soma from whom the bliss drips (1),
 who is amidst rivers and is the master of plenitude (2).⁴

54. Birth of Gods in Us

Riṣhi: Avatsāraḥ Kāshyapaḥ

Metre: Gāyatrī

9.54.1: The undeviating riṣhis

9.54.2: Soma oversees all like Sun

9.54.3: Abides above all the worlds

9.54.4: Birth of gods in us

9.54.1:

The thousands of riṣhis, the undeviating (5,3),
 milk the knowledge (2,4),
 (from the Soma) who is ancient, shining and brilliant (1).¹
 [ahrayaḥ: undeviating (from the path of Truth), (3.2.4); unhesitant,
 (8.60.16)]

³ अस्य व्रतानि (1), न आधृषे पर्वमानस्य (2), दृढ्या (3),
 रुज यः त्वां पृतन्यति (4)

⁴ तं हिन्वन्ति मदच्युतं हरिं (1), नदीषु वाजिनम् इन्दुम् (2),
 इन्द्राय मत्सरम् (3)

¹ अस्य प्रत्नामनु द्युतं शुक्रं (1), दुदुहे (2), अहयः (3), पर्यः (4),
 सहस्रसाम् ऋषिम् (5)

9.54.2:

Like the Sun, he oversees (all) (1).

He rushes to the lakes (2).

The seven gliding from the heaven (unite with him) (3).²

[Seven: refers to the energies of the seven planes]

9.54.3:

Like the Divine Sun (2),

the purified Soma abides above all the worlds (1).³

9.54.4:

O purified delight who is a seeker of Indra (4),

surround us with the plenitudes and Ray-cows (1,3),

(needed) for the birth of gods (in us) (2).⁴

55: Unconquered

Riṣhi: Avatsāraḥ Kāshyapah

Metre: Gāyatrī

9.55.1: Enjoyment of felicities

9.55.2: Born as Soma-food

9.55.3: Ray-cows and steeds

9.55.4: You conquer, but never are conquered

9.55.1:

O Soma-food, flow towards us (2,4),

abundantly like barley for our repeated nourishment (1,3).

O Soma, (flow to us) for the all-round enjoyment of bliss (5).¹

[*saubhagā*: enjoyment of bliss (or felicities)]

² अ॒यं सूर्य॑ इव उप॒दृक् (1), अ॒यं सरा॑सि धावति (2), स॒प्त प्र॒वत॑ आ दि॒वम् (3)

³ अ॒यं विश्वा॑नि तिष्ठति पु॒नानो॑ भुव॒नोपरि॑ सोमो॑ (1), दे॒वो न सूर्यः॑ (2)

⁴ परि॑ णो (1), दे॒ववी॑तये (2), बाजौ॑ अर्षसि गोम॑तः (3), पु॒नान॑ इन्द्रविन्द्र॒युः (4)

¹ यव॑यव॑ (1), नो॑ अन्ध॑सा (2), पु॒ष्टं पु॒ष्टं (3), परि॑ स्रव॑ (4),

सोम॑ विश्वा॑ च सौभ॑गा (5)

9.55.2:

O Delight, whether you are being affirmed (1),
or whether you are born as the Soma-food (2),
be seated on the seat of sacred grass, O beloved one (3).²
[stava: to affirm, (1.154.2)]

9.55.3:

O Soma, flow to us as the Soma-food (2),
for granting us the Ray-cows and the steeds (life-energies) (1),
as the days of light quickly pass (3).³
[ahah: days of light, (1.140.13)]

9.55.4:

O Soma, you always conquer, (you are) never conquered (1).
You assail and kill the foes (2).
O conqueror of the thousands, flow (for us) (3).⁴

56. Lovers of Work

Riṣi: Avatsāraḥ Kāshyapaḥ

Metre: Gāyatrī

9.56.1: You are True and Vast

9.56.2: Plenitude to the Lovers of Work

9.56.3: The ten Subtle Powers cleanse you

9.56.4: Protect us from Evil and Sorrow

² इन्द्रो यथा तव स्तवो (1), यथा ते जातमन्धसः (2), नि बर्हिषि प्रिये संदः (3)

³ उत नो गोवित् अश्ववित् (1), पवस्व सोम अन्धसा (2),

मधूतमेभिः अहभिः (3)

⁴ यो जिनाति न जीयते (1), हन्ति शत्रुमभीत्य (2),

स पवस्व सहस्रजित् (3)

9.56.1:

O Soma, you are both True and Vast (1).

Coming out of the purifier, may you quickly surround us (2).

For the seekers of gods, you kill the rākṣhasa foes (3).¹

[The important phrase *ṛtam br̥hat* occurs in (1.75.5), (4.3.8), (8.25.4), (9.66.24), (9.107.15), (9.108.8).]

9.56.2:

When the delight attains friendship with the god-mind (Indra) (3),
then the Soma brings the plenitude (1),

in a hundred streams, to the lovers of work (2).²

[*apasyuvaḥ*: lovers of work, engaged in active work, (9.2.7), (1.79.1)]

9.56.3:

The ten subtle powers call you, O Soma (1,3),
just as a maiden calls her lover (2).

You are cleansed pure for the gain (of plenitude) (4).³

[Line 4: The delight, when it is pure, leads to the plenitude. The Soma is pure when there is no claim on it by the worker who does the work releasing the delight of work.]

9.56.4:

O delight, may the sweet Soma flow to Indra and Viṣṇu (1).

Protect the singers and other persons from evil and sorrow (2).⁴

¹ परि सोमं क्रतुं बृहत् (1), आशुः पवित्रे अर्षति (2), विघ्नं रक्षांसि देवयुः (3)

² यत् सोमो वाजमर्षति (1), शतं धारा अपस्युवः (2),
इन्द्रस्य सख्यम् आविशन् (3)

³ अभि त्वा योषणो दश (1), जारं न कन्या (2), अनूषत (3),
मृज्यसे सोम सातये (4)

⁴ त्वमिन्द्राय विष्णवे स्वादुः इन्द्रो परि स्रव (1), नृन् स्तोतृन् पाहि अंहसः (2)

57. Guides Workers

Riṣhi: Avatsāraḥ Kāshyapaḥ

Metre: Gāyatrī

9.57.1: Moves smoothly to Heaven

9.57.2: Impels forces which support Life

9.57.3: Sits with the Workers (and guides)

9.57.4: Treasures of Earth and Heaven

9.57.1:

Like the showers of rain, let the streams (of Soma) (1,3),
flow smoothly towards heaven (of mind) (2,4),
along with the thousandfold plenitude (5).¹

[Heaven (*divaḥ*) symbolizes the mind. The Soma-delight flows to the mind and empowers it.

asashchataḥ: smoothly, unstayingly, not stuck up, (10.69.8), (1.13.6)]

9.57.2:

The luminous (Soma delight) (2),
comes to oversee all the acts of seer-wisdoms (1).

He impels the forces which support life (3).²

[*kāvyā*: seer-wisdoms, the wisdom of the seers and their actions,
(1.72.1) and all other occurrences;

āyudhā: see (9.35.4);

tunjāna: to impel, (9.87.6);]

¹ प्र ते धारां (1), असश्चतौ दिवो न यन्ति (2), बृष्टयः (3),

अच्छा- (4), वाजं सहस्रिणाम् (5)

² अभि प्रियाणि काव्या विश्वा चक्षाणो अर्षति (1),

हरिः (2), तुज्जान आयुधा (3)

9.57.3:

The purified Soma sits with the workers (1,4),
like a king with perfect laws of actions (sits) with his followers (2),
or like the hawk with its capture (3).³

[vrata: laws of action, (everywhere in RV)

Line 1: āyubhiḥ: those who perform the works releasing the Soma;
vamsāma: to conquer, (8.60.12);

vamsva: take possession of, (8.23.27); For S, vamsa is water;

ibhena: with the followers, (4.4.1); (For S, it is fearlessly);

Soma sits with the workers and guides them]

9.57.4:

O Soma, when you are purified, bring us (2),
all the treasures of earth and heaven (1).⁴

58. Rays and Riches

Rīṣi: Avatsārah Kāshyapaḥ

Metre: Gāyatrī

9.58.1: Rapturous Soma flows swift

9.58.2: Knows the riches for mortals

9.58.3: Dhvasra

9.58.4: Numerous subtle powers

9.58.1:

The rapturous Soma swiftly flows crossing (obstacles) (1,3).

The streams of the pressed Soma-food (are flowing swiftly) (2).¹

[SV (500, 1057);]

³ स मर्मजान आयुभिः (1), इभो राजैव सुव्रतः (2),

इयेनो न वंसु (3), षीदति (4)

⁴ स नो विश्वा दिवो वसु उतो पृथिव्या अर्धि (1), पुनाना इन्द्रा भर (2)

¹ तत् स मन्दी धावति (1), धारा सुतस्य अन्धसः (2),

तत् स मन्दी धावति (3)

[Note that line 3 is the refrain,

tarat: crossing (obstacles), rescuing (aspirants) (S)]

9.58.2:

The shining rays of the divine (Soma) know the riches (1),
(needed) by mortals for their growth (or protection) (2).

The rapturous Soma swiftly flows crossing (obstacles) (3).²

[*avasa*: increase protection, (1.17.6);

usrā: shining rays (everywhere in RV)]

9.58.3:

We have received thousands from Dhvasra and Puruṣhanti (1).

The rapturous Soma swiftly flows crossing (obstacles) (2).³

[Dhvasra and Puruṣhanti are two kings, according to S.

dhvasrā: one who destroys foes, (4.19.7), (10.40.3);

puru-santi: (separation as in Pada Pāṭha): one who gives plenty,
(1.112.23)]

9.58.4:

From them we have received numerous subtle powers (1).

The rapturous Soma swiftly flows rescuing the worshippers (2).⁴

[*tana*: bodies, subtle powers; (5.41.9); garments (S);

Line 1: the number three hundred thousand is shortened here as
numerous.]

² उ॒स्रा वे॒द व॒सूनां॑ (1), म॒र्त॒स्य दे॒वी अ॒व॒सः॑ (2), त॒र॒त् स म॒न्दी धा॒वति॑ (3)

³ ध्व॒स्रयोः॑ पु॒रुष॑न्त्योः आ स॒हस्रा॑णि द॒द्महे॑ (1), त॒र॒त् स म॒न्दी धा॒वति॑ (2)

⁴ आ य॒योः त्रिं॒शतं॑ त॒नां स॒हस्रा॑णि च॒ द॒द्महे॑ (1), त॒र॒त् स म॒न्दी धा॒वति॑ (2)

59. New Births

Rīṣi: Avatsāraḥ Kāshyapaḥ

Metre: Gāyatrī

9.59.1: Ecstasy for us with new births

9.59.2: Flow with understanding

9.59.3: Cross over calamities

9.59.4: You rule all worlds

9.59.1:

Flow, O Soma, conqueror of Ray-cows and steeds (1),
conqueror of the worlds, conqueror of delight (2).

Bring us the ecstasy along with the new births within us (3).¹

[*ranyati*: (he) takes delight, (5.18.1); *ashva*: steeds, life-energy;
prajāvat: with the new births, with new soul-formations]

9.59.2:

(O Soma), flow with the inviolate waters (1),
flow with the growths of the earth (2);

flow with the (powers of) understanding (3).²

[*dhiṣṇā*: understanding, (6.11.3, 3.2.1);

adābhyah: inviolable, (3.11.5)]

9.59.3:

O pure-flowing Soma, you cross over all calamities (1).

O seer, may you be seated on the sacred seat (2).³

[Line 1: People endowed with the power of Soma-delight cross over
all calamities;

duritāni: calamities, (5.4.9); stumblings, (7.12.2)]

¹ पर्वस्व गोजित् अश्वजित् (1), विश्वजित् सौम रण्यजित् (2),

प्रजावत् रत्नमा भर (3)

² पर्वस्व अद्भ्यो अदाभ्यः (1), पर्वस्व ओषधीभ्यः (2), पर्वस्व धिषणाभ्यः (3)

³ त्वं सौम पर्वमानो विश्वानि दुरिता तर (1), कविः सीद नि बर्हिषि (2)

9.59.4:

O pure-flowing Soma, you are a knower of the Sun-world (1).

As soon as you were born you became great (2).

O Delight, you rule over all (the worlds) (3).⁴

[*abhi asi*: rule over, (4.6.1)]

60. Gāyatrī Rhythm

Riṣhi: Avatsāraḥ Kāshyapah

Metre: Gāyatrī

9.60.1: Gāyatrī Rhythm**9.60.2: Supports thousands****9.60.3: Bliss enters the heart of Indra****9.60.4: Seed of new soul-formations****9.60.1:**

To the delight with a thousand eyes (3),
to the pure-flowing one and all-seeing (2).

chant with the Gāyatrī rhythm (1).¹

[See the note on *Gāyatrī* in (9.47.3)]

9.60.2:

You are that (power) with a thousand eyes (1),
who supports thousands (2);

you are purified by flowing across the veil (of senses) (3).²

[*apāviṣhu*: to purify, (S), (occurs once);

vāram: veil, (9.50.3); *sahasra-bharṇasam*: powers to carry thousands, (9.64.25), (9.64.26), (9.98.1)]

⁴ पर्वमान् स्वर्विदो (1), जायमानो अभवो महान् (2),

इन्द्रो विश्वौ अभि इत् असि (3)

¹ प्र गायत्रेण गायत (1), पर्वमानं विचर्षणिम् (2), इन्द्रं सहस्रचक्षसम् (3)

² तं त्वा सहस्रचक्षसमथौ (1), सहस्रभर्णसम् (2), अति वारम् अपाविषुः (3)

9.60.3:

Let the bliss purifying itself in its streams flow upon us (2),
beyond the veil (of purifier) (1).

He rushes to the bodies (3),
entering the heart of Indra, (the divine mind) (4).³

[Line 2: same as in (9.49.5)]

9.60.4:

O All-seeing Soma (2),
flow in peace for Indra's achievement (1).

Bring us the seed of the new soul-formations (3).⁴

[*prajāvat*: new births, see (9.59.1)]

³ अति वारान् (1), पर्वमानो असिष्यदत् (2), कलशौ अभि धावति (3),
इन्द्रस्य हाद्यौविशन् (4).

⁴ इन्द्रस्य सोम राधसे शं पवस्व (1), विचर्षणे (2), प्रजावद्रेत आ भर (3)

Anuvāka 3: Sūktās (61-67)

61. You Stream Abundance

Riṣhi: Amahīyuh Āngirasah

Metre: Gāyatrī

- 9.61.1: Advent of Indra in Rapture**
- 9.61.2: Divodāsa with True Thought**
- 9.61.3: Golden Impulsions for us**
- 9.61.4: Your Friendship**
- 9.61.5: Your waves make us Happy**
- 9.61.6: Impulsions with Hero-strengths**
- 9.61.7: Becomes united with the Solar Gods**
- 9.61.8: Indra, Vāyu and rays of Sun**
- 9.61.9: Bhaga, Vāyu, Pūshan**
- 9.61.10: Earthlings have received your Inspiration**
- 9.61.11: Conquer back from destroyers**
- 9.61.12: Finding Supreme Good**
- 9.61.13: Soma of perfect Birth (in man)**
- 9.61.14: Our Words increase him**
- 9.61.15: Peace and bliss to our Ray-cows**
- 9.61.16: Soma has generated the Vaishvānara Light**
- 9.61.17: Essence of Soma is fault-free**
- 9.61.18: You are the entire Light**
- 9.61.19: Soma-food desires the gods**
- 9.61.20: Kill Vṛtrās who spread hostility**
- 9.61.21: Seated in your native abode**
- 9.61.22: You protected Indra in battle**
- 9.61.23: Increase the Power of Word in us**
- 9.61.24: May you be conscious of us**
- 9.61.25: Those without the power of Delight**
- 9.61.26: Glory with Hero-strengths**
- 9.61.27: A hundred foes together cannot harm you**
- 9.61.28: You stream the Abundance**
- 9.61.29: Your friendship and your Light**
- 9.61.30: Protect us from censors**

9.61.1:

O Soma, may you flow for the advent (of Indra) in rapture (1),
by which he destroyed the ninety-nine (cities of the hostiles) (2).¹

[SV (495, 1210);

vīti: in the advent, (6.16.46)]

9.61.2:

In a moment, (your flow) (destroyed) the cities (of the demons) (1);
Shambara was killed for Divodāsa, who has the True Thought (2),
then Turvasha and Yadu (were killed) (3).²

[*itthā-dhiye*: one who has the true thought, (4.11.3)]

9.61.3:

Make the thousand-fold golden impulsion flow towards us (3).

Surround us with steeds, and their knowledge (1),

and Ray-cows, O Soma (2).³

[*ashvavit*: knowledge of steeds, the life-energy]

9.61.4:

O pure-flowing Soma, you flood the purifier (1).

We solicit your friendship (2).⁴

[*undan*: flood, (2.3.2)]

9.61.5:

You flow in streams with waves into the purifier (1).

O Soma, make us happy with these (waves) (2).⁵

¹ अ॒या वी॒ती परि॑ स्र॒व॒ यस्तं॑ इ॒न्द्रो म॒देषु॑ (1), आ अ॒वाह॑न् न॒वतीः॑ न॒व (2)

² पुरः॑ स॒द्य (1), इ॒त्याधि॑ये दि॒वो॒दासा॑य॒ शम्बर॑म् (2), अ॒ध॒ त्वं तु॒र्वशं॑ य॒दुम् (3)

³ परि॑ णो अ॒श्वम् अ॒श्व॒वित् (1), गो॒मत् इ॒न्द्रो (2),

हि॒र॒ण्यव॑त् क्ष॒रा स॒हस्रि॑णी॒रिषः॑ (3)

⁴ प॒र्वमा॑नस्य ते व॒यं प॒वित्र॑म् अ॒भ्यु॒न्दतः॑ (1), स॒खित्व॑मा वृ॒णीम॑हे (2)

⁵ ये ते॑ प॒वित्र॑म् ऊ॒र्मयो॑ अ॒भि॒क्षर॑न्ति॒ धार॑या (1), तेभिः॑ नः सोम मृ॒ळ्य (2)

9.61.6:

After being purified bring us the felicities (1),
 along with impulsions with hero-strengths (2).
 O Soma, you are the lord of all (3).⁶

9.61.7:

Soma, the child of the ocean is cleansed by the ten who impel (1).
 He becomes united with the solar gods (*ādityāḥ*) (2).⁷
 [(1.46.2) states that Ashvins are also the children of the ocean.
kṣhipaḥ: impelling powers, (9.46.6), (9.14.7)]

9.61.8:

When the Soma is pressed out, it proceeds to the purifier (2),
 and then to Indra and Vāyu and the rays of Sun (1,3).⁸

9.61.9:

O rapturous one, flow (2),
 in our (yajna) to Bhaga, Vāyu, Pūṣhan (1),
 and also to the handsome Mitra and Varuṇa (3).⁹

9.61.10:

The Soma-delight-has been born in the higher regions (1).
 Even though you are in the heaven, (the persons on) the earth (2),
 have received luminous peace and great inspiration (from you) (3).¹⁰
 [SV (467, 672); YVS (26.16);]
 [*ugram*: puissant, forceful]

⁶ स नः पुनान आ भर रयिं (1), वीरवन्तीमिषम् (2), ईशानः सोम विश्वतः (3)

⁷ एतमु त्वं दश क्षिपौ मृजन्ति सिन्धुमातरम् (1), सम् आदित्येभिः अख्यत (2)

⁸ समिन्द्रैणोत वायुना (1), सुत एति पवित्र आ (2), सं सूर्यस्य रश्मिभिः (3)

⁹ स नो भगाय वायवे पूष्णे (1), पवस्व मधुमान् (2), चारुः मित्रे वरुणे च (3)

¹⁰ उच्चा ते जातमन्थसो (1), दिवि सत् भूम्या (2), ददे उग्रं शर्म महि श्रवः (3)

9.61.11:

(By your grace), we conquer for human beings (2),
all the luminous things from the destroyers (1),
and become blissful (3).¹¹

[*siṣhāsanta*: to conquer, (8.103.11), (9.3.5);
arya: destroyers (3.2.12)]

9.61.12:

Flow to those offering sacrifice to Indra, Varuṇa and Maruts (1,3),
so that they can find the supreme good (2).¹²

[SV (592, 673); YVS (26.17);
varivaḥ: supreme good, (1.59.5);
yajyave: those who have the will for sacrifice (3.19.4)]

9.61.13:

The gods approach Soma of perfect birth (4),
he is a destroyer who speeds the waters (1,3),
and (is accompanied) by the knowledge-rays (2).¹³

[*pari-kṛtaḥ*: perfected, (3.28.2), (8.39.9);
bhangam: destroyer (of foes) (S) (occurs once)]

9.61.14:

May our words increase him who wins the heart of Indra (1,3),
just as milch cows (foster) their calves (2).¹⁴

[*shishvariḥ*: cows with abundant milk (S);]

¹¹ ए॒ना वि॒श्वानि अ॒र्य आ यु॒ष्मन्नि॒ (1), मा॒नु॒षा॒णाम् सि॒षास॒न्तो (2),
व॒नाम॒हे (3)

¹² स न॒ इन्द्रा॑य॒ यज्य॑वे वरु॒णाय म॒रुद्भ्यः॑ (1), व॒रि॒वो॒वित् (2), परि॑स्रव (3)

¹³ उपो॑ पु जा॒तम॒सुरं॑ (1), गोभिः॑ (2), भ॒ङ्गं (3),
परि॑कृतम् इ॒न्दुं दे॒वा अ॒यासि॑षुः (4)

¹⁴ तमि॒र्द्धन्तु॑ नो गि॒रौ (1), व॒त्सं स॒ंशि॒श्वरी॑रिव (2), य इन्द्र॑स्य ह॒दंस॑निः (3)

9.61.15:

O Soma, give peace and bliss to our Ray-cows (1);
 establish in us the nourishing impulsions (2).
 Increase the utterances (coming out of) the inner ocean (3).¹⁵

9.61.16:

The streaming and luminous Soma has generated (1),
 the vast Vaishvānara Light, like a wonderful thunder (2,3).¹⁶
 [SV (484, 889);
vaishvānara: the universal godhead or power of Light and Force]

9.61.17:

O king, the essence of the rapture of the flowing-Soma (1),
 is free of faults (2).
 He enters the purifier of sense-life (3).¹⁷

9.61.18:

O one with discernment, your flowing essence (2,1),
 is luminous and illumines (everything else) (3).
 you are the entire light [4].
 You have the vision of the svar-world (5).¹⁸
 [Lines 4 and 5: (Soma makes) the lights of the universe and the
 Sun-world to be seen;
sva: the world of Truth, Sun-world]

¹⁵ अर्षा णः सोमं शं गवे (1), धुक्षस्व पिप्युषीम् इषम् (2),

वर्धो समुद्रम् उक्थ्यम् (3)

¹⁶ पर्वमानो अजीजनत् दिवः (1), चित्रे न तन्यतुम् (2),

ज्योतिः वैश्वानरं बृहत् (3)

¹⁷ पर्वमानस्य ते रसो मदौ राजन् (1), अदुच्छुनः (2), वि वारमव्यम् अर्षति (3)

¹⁸ पर्वमान् रसस्तव (1), दक्षो (2), वि राजति द्युमान् (3),

ज्योतिर्विश्वं (4), स्वर्दशे (5)

9.61.19:

(O Soma), flow forth with the Soma-food (1),
 which is rapturous and is supreme (or most desirable) (2).
 He desires the gods and destroys those giving expression to evil (3).¹⁹
 [SV (470, 815);]

9.61.20:

You are the killer of the Vṛtra, who spreads hostility (1).
 Everyday you conquer the plenitude (for the seekers) (2).
 You are the giver of the Ray-cows and the life-energies (3).²⁰

9.61.21:

Become luminous (2),
 being united with our Ray-cows having perfect abodes (1,3).
 Be seated in your native abode (coming swiftly) like a falcon (4).²¹

9.61.22:

By streaming, you protected Indra in the killing of Vṛtra (1),
 who had stopped the (flow of) great waters (2).²²
 [SV (494);]

9.61.23:

O bounteous Soma (2),
 with our perfect hero-forces may we recover the treasures (1).
 May the purified Soma increase the power of the word in us (3).²³

¹⁹ यस्ते मदो वरेण्यः (1), तेना पवस्वान्धसा (2), देवावीः अंशंसाहा (3)

²⁰ जग्निः वृत्रमभित्रियं (1), सस्त्रिर्वाजं दिवेदिवे (2), गोषा उ अशसा असि (3)

²¹ संमिहो (1), अरुषो भव (2), सुपस्थाभिः न धेनुभिः (3),

सीदन् इयेनो न योनिमा (4)

²² स पवस्व य आविथ इन्द्रं वृत्राय हन्तवे (1), वत्रिवांसं महीः अपः (2)

²³ सुवीरासो वयं धना जयेम (1), सोम मीद्वः (2), पुनानो वर्ध नो गिरः (3)

9.61.24:

Protected by you, with your growths (1),
 may we conquer those who could hurt us (2),
 O Soma, may you be conscious of us in your workings (3).²⁴
 [āmurah: those who would hurt (us), (8.39.2)]

9.61.25:

The Soma streams kill those who hurt (1),
 and those who do not have the powers of delight (2).
 He goes to the rightly perfected (yajna) of Indra (3).²⁵
 [SV (510, 1213);]
 [niṣhkṛtam: rightly perfected, (1.2.6), (5.67.1)]

9.61.26:

O pure-flowing (Soma), bring us the vast riches (1).
 Kill those who would do us harm (2).
 O delight, grant us glory along with hero-strengths (3).²⁶

9.61.27:

When you, being purified, seek plenitude (4),
 and lavish the riches (on the sacrificer) (2),
 a hundred foes together cannot harm you (1,3).²⁷
 [makha: plenitude, (9.50.2)]

²⁴ त्वोतासः तव अवसा (1), स्याम वन्वन्त आमुरः (2),

सोमं व्रतेषु जागृहि (3)

²⁵ अपघ्नन् पवते मृधो अप सोमो (1), अराव्णः (2),

गच्छन्निन्द्रस्य निष्कृतम् (3)

²⁶ महो नो राय आ भर पवमान (1), जही मृधः (2), रास्व इन्दो वीरवयशः (3)

²⁷ न त्वा शतं चन हुतो (1), राधो दित्सन्तम् (2), आ मिनन् (3),

यत् पुनानो मंसस्यसे (4)

9.61.28:

On being pressed out, you stream the abundance (1).
 Make our people glorious; destroy all our enemies (2,3).²⁸
 [SV (479, 778);
dviṣhaḥ: foes; hostile forces, both internal and external;]

9.61.29:

O Delight, with your friendship and your supreme light (1),
 may we overpower the foes desiring battle (2).²⁹
 [Line 2: same as in (1.8.4);
sāsaḥyāma: overpower, (1.8.4)]

9.61.30:

With your fierce and sharp weapons (1),
 meant for the destruction of foes (2),
 protect us from every censurer or betrayal (3).³⁰
 [*samasya*: every, (8.75.9)]

62. Soma Abides with Discernment

Riṣhi: Jamadagniḥ Bhārgavaḥ

Metre: Gāyatrī

9.62.1: Obtain all Felicities

9.62.2: Destroying evils, makes Paths easy going

9.62.3: Soma comes with the Word of Revelation

9.62.4: Abides with Discernment in the heights

9.62.5: Purified in the Waters

9.62.6: Decorate the Soma Essence

²⁸ पर्वस्व इन्द्रो वृषा सुतः (1), कुधी नो यशसो जनै (2),
 विश्वा अप द्विषो जहि (3)

²⁹ अस्य ते सख्ये वयं तवेन्द्रो युष्म उक्तमे (1), सासह्याम पृतन्यतः (2)

³⁰ या ते भीमानि आयुधा तिग्मानि (1), सन्ति धूर्वणे (2),
 रक्षा समस्य नो निदः (3)

- 9.62.7: Take your seat on the purifier
 9.62.8: Sitting in the womb of delight
 9.62.9: Flow to Angirasa seers
 9.62.10: Speeds the aspirants
 9.62.11: Showering abundance is his law
 9.62.12: Felicities desired by many
 9.62.13: Soma with the seer-will
 9.62.14: Measurer of the midworld
 9.62.15: He is born of the lauds
 9.62.16: Soma is pressed out by the gods
 9.62.17: Seven thoughts, three backs, three pillars
 9.62.18: Urging the lord of plenitude
 9.62.19: Soma urges the riches into us from all sides
 9.62.20: Gods and men milk out the knowledge
 9.62.21: Soma has the most inspired knowledge
 9.62.22: We voice by our word its inspiration
 9.62.23: Eternal plenitude
 9.62.24: Seer Jamadagni
 9.62.25: Your protection flows towards our words
 9.62.26: Impel the waters to flow by speech
 9.62.27: Worlds stand by your greatness
 9.62.28: Your streams spread out
 9.62.29: Tasks of discrimination
 9.62.30: Supports the perfect hero-might in the adorer
 9.62.1:

The rapid Soma-delight goes through the purifier (1),
 (to obtain) all the felicities (2).¹

[*asrgram*: comes, (9.17.1)]

¹ एते असृग्म् इन्दवस्तिरः पवित्रमाशवः (1), विश्वानि अभि सौभगा (2)

9.62.2:

Destroying all the evils, he makes the paths easy-going (1),
for successors and the steeds of swiftness (life-energy) (2).
He fashions the bodies of war-horses (to fight the evil) (3).²
[*tanā*: bodies, (2.2.1)]

9.62.3:

They (Soma) advance towards our perfect lauds (2),
creating the highest good for our Ray-cows (1).
They come together with the word of revelation for us (3).³
[*samyataḥ*: come together, (5.34.9); self-gathered, (2.2.2)]

9.62.4:

Abiding with discernment in the waters at the heights (2),
Soma has been pressed out to release the rapture (1).
Coming swiftly like a bird, he takes his seat in the native abode (3).⁴
[SV (473, 1008);
[*amshu*: Soma, (4.1.19)]

9.62.5:

The Ray-cows like the taste of the milk of knowledge (3),
mixed with the brilliant Soma desired by gods (1).
The pressed out Soma by gods is purified by the waters (2).⁵

² विघ्नन्तो दुरिता पुरु सुगा (1), तोकाय वाजिनः (2),

तना कृण्वन्तो अर्वति (3)

³ कृण्वन्तो वरिवो गवे (1), अभ्यर्षन्ति सुष्टुतिम् (2),

इळां अस्मभ्यं संयतम् (3)

⁴ असावि अंशुः मदाय (1), अप्सु दक्षो गिरिष्ठाः (2),

इयेनो न योनिम् आसदत् (3)

⁵ शुभ्रमन्धो देवातम् (1), अप्सु धूतो नृभिः सुतः (2),

स्वदन्ति गावः पयोभिः (3)

[*devavātaḥ*: desired by gods, (3.20.2);
dhūtaḥ: purified, (9.107.5); *apsu*: works, waters;
nṛbhiḥ: usually refers to gods. It is the gods who release the delight
 from work.]

9.62.6:

Rejoicing together the impelling powers decorate (2,4),
 the sweet and rapturous essence for the sake of its immortality (3),
 just like decorating a horse (1).⁶

[*hetāraḥ*: the impelling powers (occurs once);
sadhamādaḥ: rejoicing together (5.20.4)]

9.62.7:

O Indu, take your seat on the purifier (3),
 with those streams dripping with sweet Soma (1),
 which have manifested for our protection (2).⁷
 [Indu: a name for the deity of Soma, the delight of existence]

9.62.8:

Passing obliquely through the net of sense-life (2),
 hasten for Indra's drinking (1),
 sitting in the womb of delight (3).⁸

9.62.9:

O Indu, most sweet, flow towards the Angirasa seers to give (1),
 the milk of knowledge, the Light and the Highest Good (2).⁹

⁶ आदीमथं न (1), हेतारो अशुभन् (2), अमृताय मध्वो रसं (3), सधमादे (4)

⁷ यास्ते धारा मधुश्रुतो (1), असृग्रमिन्द ऊतये (2), तारिः पवित्रमासदः (3)

⁸ सो अर्षेन्द्राय पीतये (1), तिरो रोमाणि अव्यया (2), सीदन् योना वनेष्वा (3)

⁹ त्वमिन्दो परि स्रव स्वादिष्टो अङ्गिरोभ्यः (1), वरिबोवित् घृतं पर्यः (2)

9.62.10:

The purifier Soma, is placed in front by the men of vision (1);
He is conscious (2).

He speeds (the aspirants) to the vast alliance (or effectivity) (3).¹⁰
[SV (508); *āpyam*: alliance, (7.15.7); effectivity (1.36.12);
vicarṣhaṇe: the seeing-one, one with vision of the subtle things,
(8.43.2); one who accomplishes all our endeavours, (9.44.3);]

9.62.11:

The pure-flowing Soma is the enjoyer (1,3),
his law of working is showering (the abundance) (2).

He kills the demon foes (4).

For the giver he grants the felicities (5).¹¹

[*vṛṣhā*: enjoyer; (1.140.2)]

9.62.12:

Pour on us the felicities in thousands (1),
along with Ray-cows and life-energies (2).

They cause delight to many and are desired by many (3).¹²

9.62.13:

The wide-moving Soma, the one with seer-will (3),
is cleansed by mortals and sprinkled around (1,2).¹³

¹⁰ अ॒यं वि॒च॒र्ष॒णिर्हि॒तः प॒र्व॒मा॒नः (1), स चै॒त॒ति (2), हि॒न्वा॒न आ॒प्यं बृ॒हत् (3)

¹¹ ए॒ष वृ॒षा (1), वृ॒ष॒व्र॒तः (2), प॒र्व॒मा॒नो (3), अ॒श॒स्ति॒हा (4),
क॒र॒त् व॒सू॒नि दा॒शुषे॑ (5)

¹² आ प॒व॒स्व स॒ह॒स्रि॒णं र॒यिं (1), गो॒म॒न्त॒म् अ॒श्वि॒न॒म् (2),
पु॒रु॒श्च॒न्द्रं पु॒रु॒स्पृ॒हम् (3)

¹³ ए॒ष स्य॑ प॒रि पि॒च्य॒ते (1), म॒र्म॒ज्य॒मा॒न आ॒यु॒भिः (2), उ॒रु॒गा॒यः क॒वि॒क्र॒तुः (3)

9.62.14:

The rapturous Soma flows to Indra (3).

He has abundant protection, growth and plenty of many things (1).

He is the seer and measurer of the mid-world (or worlds) (2).¹⁴

[*vimānaḥ*: measurer, (3.26.7);

ūtiḥ: protection, growth]

9.62.15:

Soma is born of the lauds and praised here (in the yajna) (1).

He is established for Indra (2),

just as a bird is established in its nest (3).¹⁵

9.62.16:

The pure-flowing Soma pressed out by the gods (1),

rushes forth like a war-horse (2),

to alight vigorously in the bowls (human bodies) (3).¹⁶

9.62.17:

By means of the seven thoughts (5),

the Soma is yoked to the car of the ṛishis (2,4),

which has three backs and three pillars (1),

so that it can go (to the gods) (3).¹⁷

[*chamūṣhu*: bowls, bodies, see (9.20.6);]

¹⁴ सहस्रोतिः शतामघो (1), विमानो रजसः कविः (2), इन्द्राय पवते मदः (3)

¹⁵ गिरा जात इह स्तुत इन्दुः (1), इन्द्राय धीयते (2), वीर्योनां वसतार्विव (3)

¹⁶ पर्वमानः सुतो नृभिः सोमो (1), वाजम् इव असरत् (2),
चमूषु शक्मना आसदम् (3)

¹⁷ तं त्रिपुष्टे त्रिवन्धुरे (1), रथे युञ्जन्ति (2), यातवे (3), ऋषीणां (4),

सप्त धीतिभिः (5)

9.62.18:

Those who press out the Soma (1),
 urge the luminous lord of plenitude (4),
 who seizes the riches (of foes) (2),
 to come rapidly (to grant) the plenitude (to the seekers) (3).¹⁸
 [vajāya: plenitude; vājinam: master of plenitude;
 dhanasprtam: who seizes the riches (1.36.10)]

9.62.19:

The outpressed Soma enters the vessel (hūman body) (1).
 He urges the riches and felicities (into us) from all sides (2).
 He stands amidst Ray-cows like a hero (3).¹⁹
 [SV (489); variant]
 [arshan: to urge, (1.105.12)]

9.62.20:

O Indu for getting rapture (1),
 the gods and men milk out the knowledge (2),
 The sweet Soma is for the gods (3).²⁰

9.62.21:

For the gods, pour the Soma from the purifier (1,3).
 (The Soma) is sweet (2),
 and has the most divine inspiration (4).²¹

¹⁸ तं सौतारो (1), धनस्पृतम् (2), आशुं वाजाय यातवे (3),
 हरिं हिनोत वाजिनम् (4)

¹⁹ आविशन् कलशं सुतो (1), विश्वा अर्षन्नभि श्रियः (2),
 शूरो न गोषु तिष्ठति (3)

²⁰ आ तं इन्द्रो मदाय (1), कं पयो दुहन्ति आयवः देवा (2), देवेभ्यो मधु (3)

²¹ आ नः सोमं पवित्र आ सृजता (1), मधुमत्तमम् (2),
 देवेभ्यो (3), देवश्रुत्तमम् (4)

9.62.22:

Release the Soma, in rapturous streams (1,3).

We voice by our word its vast inspiration (2).²²

[*gr̥ṇānaḥ*: voice by our word (5.16.5)]

9.62.23:

Being purified, you flow (2),

for the advent of the mights of the Ray-cows (1).

Flow for the sake of the eternal plenitude (3).²³

9.62.24:

The affirmed lauds are voices hymned by the seer Jamadagni (2),

May all impulsions with knowledge-rays, come to us (1).²⁴

[*pariṣṭubhaḥ*: affirming lauds; see *stoma* in (9.47.3)]

9.62.25:

O Supreme Soma, flow towards our words (1),

with your variegated protection (or increasings) (2).

(Flow) towards our seer-wisdoms (3).²⁵

[*agriyam*: supreme, (6.46.18)]

9.62.26:

O one who makes all things to move (4),

O supreme one, by means of speech, impel (2),

the waters of the ocean to flow (1,3).²⁶

[*ejati*: to move;]

²² एते सोमा असृक्षत (1), गुणानाः श्रवसे महे (2), मदिन्तमस्य धारया (3)

²³ अभि गव्यानि वीतये नृम्णा (1), पुनानो अर्षसि (2), सनद्वाजः परि स्रव (3)

²⁴ उत नो गोमतीः इषो विश्वा अर्ष (1), परिष्टुभः गुणानो जमदग्निना (2)

²⁵ पवस्व वाचो अग्रियः सोम (1), चित्राभिरूतिभिः (2),

अभि विश्वानि काव्या (3)

²⁶ त्वं समुद्रिया अपो (1), अग्रियो वाच ईरयन् (2), पवस्व (3), विश्वमेजय (4)

9.62.27:

O seer, O Soma, by your greatness all these worlds stand (1).
By your greatness, the rivers hasten to flow (2).²⁷

9.62.28:

Your streams do not stay fixed anywhere (2),
but spread out and flow towards the purifier (3),
like the rain falling from the heaven (1).²⁸
[*shukrām*: purifier; *upastire*: spread out, (5.85.1);
asaschataḥ: without staying fixed anywhere, (10.69.8)]

9.62.29:

Purify the Soma for the sake of Indra (1),
for achieving the fierce tasks of discrimination (2).
Soma is the lord and causes the advent of achievement (3).²⁹
[*vīti*: advent; *rādhasa*: achievement, (10.140.5); riches;
sāadhan: accomplishing, (3.1.7)]

9.62.30:

O Truth, O seer, O pure-flowing Soma,
take your seat in the purifier (1).
(You) support the perfect hero-might in the adorer (2).³⁰

²⁷ तुभ्येमा भुवना कवे महिम्ने सोम तस्थिरे (1), तुभ्यमर्षन्ति सिन्धवः (2)

²⁸ प्र ते दिवो न वृष्ट्यो (1), धारा यन्ति असञ्चतः (2),

अभि शुक्राम् उपस्तिरम् (3)

²⁹ इन्द्रायेन्दुं पुनीतन् (1), उग्रं दक्षाय साधनम् (2), ईशानं वीतिराधसम् (3)

³⁰ पर्वमान ऋतः कविः सोमः पवित्रमासदत् (1), दधत् स्तोत्रे सुवीर्यम् (2)

63. Makes Everyone Noble

Riṣhi: Nidhruviḥ Kāshyapaḥ

Metre: Gāyatrī

- 9.63.1: Inspirations and perfect energy
- 9.63.2: Be seated in the bodies (vessels)
- 9.63.3: May you be honey
- 9.63.4: Soma fights against crookedness
- 9.63.5: Soma makes everyone noble in the universe
- 9.63.6: Soma flows to Indra and his own world
- 9.63.7: Sun shines by the flow of Soma
- 9.63.8: Soma flows towards the thinking man
- 9.63.9: Steeds of Sun in ten directions
- 9.63.10: Sprinkle Soma on the purifier
- 9.63.11: Unassailable felicities
- 9.63.12: Riches with Rays and life-energy
- 9.63.13: Soma is like the divine sun
- 9.63.14: Flows in the streams of purity and Truth
- 9.63.15: Soma mixed with curds
- 9.63.16: Soma reveals the godhead
- 9.63.17: Soma in the sounding rivers
- 9.63.18: Plenitude with knowledge rays
- 9.63.19: Purifying net of sense-life
- 9.63.20: Cleanse the Soma with thoughts
- 9.63.21: The wise cross the waters by thoughts
- 9.63.22: O Soma, ascend to Vāyu
- 9.63.23: Enter the inner ocean of our heart
- 9.63.24: You make the will-power firm
- 9.63.25: Soma releases all seer-wisdoms
- 9.63.26: Soma is created to kill all foes
- 9.63.27: Soma poured forth on earth from midworld
- 9.63.28: Strong-in-will
- 9.63.29: Come to us crying aloud in joy
- 9.63.30: Bestow all desirable things

9.63.1:

O Soma, pour (on us) the thousand-fold felicities (1).
 Establish in us the inspirations and the perfect energy (2).¹
 [SV (501);]
 [*shravāmsi*: inspirations, (3.19.5)]

9.63.2:

O most rapturous one (2),
 flow with impulses and energy to Indra (1).
 May you be seated in the bodies (bowls) (3).²

9.63.3:

O Soma who has been pressed out (1),
 flow towards the vessel, to Indra, Viṣṇu and Vāyu (2,3,5).
 May you be honey (4).³

9.63.4:

Along with the streams of Truth (2),
 Soma who supports the worlds and is swift
 is released (to fight) against the crookedness (1).⁴
 [*hvarah*: crookedness, (5.20.2);
babhravaḥ: one who supports the world, (2.33.8)]

9.63.5:

(Soma) increases Indra to cross the waters swiftly (1).
 (Soma) makes everyone in the universe noble (2).
 He kills the nongivers (3).⁵

¹ आ पर्वस्व सहस्रिणं सुधिं सोम सुवीर्यम् (1), अस्मे श्रवांसि धारय (2)

² इधमूर्जं च धिन्वस इन्द्राय (1), मत्सरिन्तमः (2), चमूषु आ नि धीदसि (3)

³ सुत (1), इन्द्राय विष्णवे (2), सोमः कलशे अक्षरत् (3),
 मधुमौ अस्तु (4), वायवे (5)

⁴ एते असृग्रम् आश्रवो अति हरांसि बभ्रवः सोमा (1), क्रतस्य धारया (2)

⁵ इन्द्रं वर्धन्तो असुरः (1), कुण्वन्तो विश्वमार्यम् (2), अपघ्नन्तो अराव्यः (3)

[Line 1: Soma increases Indra towards swiftness in work;
apturah: to swiftly cross the waters, (3.27.11), swiftness to do work]

9.63.6:

The outpressed Soma which supports the worlds (1,3),
 goes towards Indra the god-mind (4),
 and also flows to his own world (2).⁶

[Line 2: The Soma as it flows towards Indra, the lord of divine mind,
 also goes to his own abode, the heaven of the mind which happens
 to be Indra's realm also.]

9.63.7:

(O Soma), you urge the waters towards human beings (3).
 Uphold the flow (of Soma) by which the Sun shines (1,2).⁷

[SV (493, 1216);

Line 3: *apaḥ*: waters (dynamical energies), works. By using the
 meaning of work, we get an alternative translation of line 3.]

9.63.8:

The pure-flowing Soma is yoked to the steed of Sun (1),
 to travel through the midworld towards the thinking man (2).⁸

9.63.9:

Uttering 'Indra', Soma (2),
 yokes the steeds of Sun to travel in the ten (directions) (1).⁹
 [Here is the mention of the power of repeating a name (*nāma japa*).]

⁶ सुता (1), अनु स्वम् आ रजो अभ्यर्षन्ति (2), बभ्रवः (3),

इन्द्रं गच्छन्त इन्द्रवः (4)

⁷ अया पवस्व धारया (1), यया सूर्यमरोचयः (2), हिन्वानो मानुषीरपः (3)

⁸ अयुक्तसूर एतं पवमानो (1), मनौ अधि अन्तरिक्षेण यातवे (2)

⁹ उत त्या हरितो दश सूरौ अयुक्त यातवे (1), इन्दुरिन्द्र इति ब्रुवन् (2)

9.63.10:

Sprinkle on the (purificatory) net of sense-life (2),
the satisfying Soma pressed out for Indra and Soma, O singers (1).¹⁰
[*gira*: singers, who worship with the word]

9.63.11:

O pure-flowing Soma, grant us the unassailable felicities (1),
which cannot be destroyed by those desiring to conquer us (2).¹¹
[*duṣṭaram*: *duḥ* + *taram*: unassailable (by foes)]

9.63.12:

Bring for us the thousand-fold riches (1),
endowed with knowledge-rays and life-energies (2);
(bring us) also the inspired knowledge and the plenitude (3).¹²

9.63.13:

When it is pressed out by the stones and flows (2),
Soma is like the divine Sun (1).
He establishes the essence (of Soma) in the vessel (body) (3).¹³

9.63.14:

Endowed with knowledge-rays and plenitude, Soma flows (3),
in the streams of Purity and Truth (2),
to the abodes of the noble doer (1).¹⁴

¹⁰ परीतो वायवें सुतं गिर इन्द्राय मत्सरम् (1), अव्यो वारैषु सिञ्चत (2)

¹¹ पवमानं विदा रक्षिमास्यं सोमं दुष्टरम् (1), यो दुणाशौ वनुष्यता (2)

¹² अभ्यर्ष सहस्रिणं रयिं (1), गोमन्तमधिनम् (2), अभि वाजमुत श्रवंः (3)

¹³ सोमो देवो न सूर्यो (1), अद्रिभिः पवते सुतः (2), दधानः कलशे रसम् (3)

¹⁴ एते धामानि आर्या (1), शुक्रा कृतस्य धारया (2), वाजं गोमन्तमक्षरन् (3)

9.63.15:

The outpressed streams of Soma mixed with curds (1,3),
prepared for the Vajra-bearing Indra (2),
flows through the purifier (4).¹⁵

[*dadhyāshiraḥ*: *dadhi-āshiraḥ*: mixed with curds, (5.51.7);
dadhi: curds; that which holds the thought; subtle intellect;
āshiraḥ: see (1.44.28)]

9.63.16:

O Soma, pour the most-sweet Soma into the purifier (1,3),
(for granting us) riches (or felicities) (2).

The Soma is rapturous and reveals utterly the godhead (4).¹⁶
[*devavītamah*: revealing utterly the godhead, (9.25.3)]

9.63.17:

Humans purify the luminous (Soma) in the sounding rivers (1),
(and give it) to Indra, for getting satisfaction and the plenitude (2).¹⁷

9.63.18:

O Soma, may the golden riches with life-energy (2),
and perfect hero-strength flow towards us (1,3).
Bring for us the plenitude endowed with knowledge-rays (4).¹⁸

¹⁵ सुता (1), इन्द्राय वज्रिणे (2), सोमासो दध्याशिरः (3),

पवित्रम् अति अक्षरन् (4)

¹⁶ प्र सोमं मधुमत्तमो (1), राये (2), अर्षं पवित्रं आ (3),

मदो यो देववीतमः (4)

¹⁷ तमीं मृजन्ति आयवो हरिं नदीषु (1), वाजिनम् इन्दुमिन्द्राय मत्सरम् (2)

¹⁸ आ पवस्व (1), हिरण्यवत् अश्वावत् सोम (2), वीरवत् (3),

वाजं गोमन्तमा भर (4)

9.63.19:

Through the purifying net of sense life (2),
sprinkle for Indra the most sweet Soma (3),
just like giving plenitude for one desirous of it (1).¹⁹

9.63.20:

The wise, desirous of protection and growth (2),
cleanse the seer with thoughts, him fit for brightening (1).
The showerer of abundance flows forth crying out (3).²⁰

9.63.21:

The wise persons, by their thoughts, glorify (4),
the streams of Truth, with the mighty Soma (1,3),
and cross the waters by means of thoughts (2).²¹

[*samasvaran*: glorify, (10.96.2);

apturah: cross the waters, (3.27.11)]

9.63.22:

O luminous (Soma) flow with your rapture (1,3),
going continuously and true in order, to Indra (2).
Ascend to Vāyu for upholding the law (4).²²

[SV (483, 1235); (variant);]

[*āyushak*: same as *ānuṣhak* in the SV version according to S;
continuous and true in order; uninterruptedly;]

¹⁹ परि वाजे न वाजयुम् (1), अव्यो वारेषु (2), सिञ्चत इन्द्राय मधुमत्तमम् (3)

²⁰ कविं मृजन्ति मर्त्यं धीभिः (1), विप्रा अवस्यवः (2),

वृषा कर्त्तिक्रत् अर्षेति (3)

²¹ वर्षणं (1), धीभिरसुरं (2), सोमम् ऋतस्य धारया (3),

मती विप्राः समस्वरन् (4)

²² पवस्व देव (1), आयुषक् इन्द्रं गच्छतु (2), ते मदः (3), वायुमा रोह धर्मणा (4)

9.63.23:

O pure-flowing Soma, you crushed the foes (1),
to (recover) the riches full of inspiration (2).

O Dear Soma, enter the inner ocean (of our heart) (3).²³
[*ni toshase*: to crush;
shravāyyam: full of inspiration, (5.20.1)]

9.63.24:

O Soma, by flowing you destroy the hurting (evil) foes (1).
You are the finder of right-will and are satisfying (2).

Drive off the beings who are opposed to the gods (3).²⁴
[SV (492, 1237);]

9.63.25:

The pure-flowing, delightful and bright Soma (1,3),
releases all the seer-wisdoms (2,4).²⁵
[*asrkshata*: cast out, to release, (5.52.6)]

9.63.26:

The pure, bright, swiftly flowing Soma has been created (1),
to kill all the enemies (of the gods and the Word) (2).²⁶
[*asrgram*: created, (1.9.4)]

²³ पर्वमान् नि तौशसे (1), रयिं सौम श्रवाय्यम् (2), प्रियः समुद्रमा विश (3)

²⁴ अपघ्नन् पर्वसे मृधः (1), क्रतुवित् सौम मत्सरः (2), नुदस्व अदैवयुं जनम् (3)

²⁵ पर्वमाना (1), असृक्षत (2), सोमाः शुक्रास् इन्द्रवः (3),

अभि विश्वानि काव्या (4)

²⁶ पर्वमानास् आशवः शुभ्रा असृग्रमिन्द्रवः (1), घ्नन्तो विश्वा अप द्विषः (2)

9.63.27:

The pure-flowing Soma has been poured forth (1,3),
from the heaven and the middle world (2),
on the summits of the earth (4).²⁷

9.63.28:

O Soma, O delight, with your purifying-streams (1),
kill all the enemies and rākṣhasās (2),
O strong-in-will (3).²⁸

9.63.29:

Crying in joy you kill the rākṣhasas (1,3).
Come (to us) with a strength, luminous and Supreme (2,4).²⁹

9.63.30:

O Soma, bestow (on us) the heavenly and earthly riches (1).
O Indu, (bestow on us) all the desirable things (2).³⁰

64. You Reveal the Godhead

Rīṣi: Kāshyapaḥ Mārīchaḥ

Metre: Gāyatrī

9.64.1: Showering Abundance is your Law

9.64.2: You rain down Truth and Rapture

9.64.3: Open the Subtle Doors within us

9.64.4: The life-energy and swift Heroes

9.64.5: Seekers of Truth make Soma happy

²⁷ पर्वमाना (1), दिवः परि अन्तरिक्षात् (2), असृक्षत (3),
पृथिव्या अधि सान्वि (4)

²⁸ पुनानः सौम धारयेन्द्रो (1), विश्वा अप स्निधः जहि रक्षांसि (2), सुक्रतो (3)

²⁹ अपघ्नन् सौम रक्षसो (1), अभ्यर्ष (2), कर्निक्रदत् (3),
द्युमन्तं शुष्ममुत्तमम् (4)

³⁰ अस्मे वसूनि धारय सोमं दिव्यानि पार्थिवा (1), इन्द्रो विश्वानि वार्या (2)

- 9.64.6: Riches given to the giver
 9.64.7: Gallopings of the omniscient Soma
 9.64.8: You hasten to us all forms from heaven
 9.64.9: Words according to the order and the law
 9.64.10: Soma flows by the thoughts of the beloved seers
 9.64.11: Seated in the seat of Truth
 9.64.12: You reveal the godhead
 9.64.13: Uphold the purity in the thinkers
 9.64.14: Manifest supreme good in all human beings
 9.64.15: You are fully perfected
 9.64.16: You pour down the thoughts of aspirants
 9.64.17: Soma goes to the ocean, the source of Truth
 9.64.18: Soma is desirous of us
 9.64.19: Established in the inner ocean
 9.64.20: Abandons those who are unconscious
 9.64.21: Those not wide in knowledge sink down
 9.64.22: Be seated in the source of Truth
 9.64.23: The wise perfect you, the creator
 9.64.24: Mitra, Varuṇa and others
 9.64.25: Words with the power to carry thousands
 9.64.26: Words which desire plenitude
 9.64.27: Soma is dear to persons
 9.64.28: Its light lauds the hymn all around
 9.64.29: Urged by invokers
 9.64.30: May we have the vision of Sun
 9.64.1:

O Soma, you are shining, you shower (abundance) (1).

O god, you are the showerer; showering is your law of nature (2).

O showerer, you uphold the laws (3).¹

[SV (504, 781) (variant); TS (4.2.11.6); (*dadhriṣhe* in SV, *dadhiṣhe* in RV);]

¹ वृषा सोम द्युमाँ अंसि (1), वृषा देव वृषव्रतः (2), वृषा धर्माणि दधिषे (3)

9.64.2:

O mighty one, your strength is a masculine might (1).

You rain on us delight; you rain on us the rapture (2).

You rain down Truth (3).

You are indeed the showerer of all (or of abundance) (4).²

[*vṛshā*: enjoyer, showerer; one who rains down;

Alternative translations are possible by using the first meaning of *vṛshā* given here;

vṛshṇyam: masculine might, might which conquers everything]

9.64.3:

O Soma, you neigh like a horse (1).

O Indu, shower on us the Ray-cows and life-energies (2).

Open the (subtle) doors so that we may have the inner riches (3).³

9.64.4:

Soma, the master of plenitude, brilliant in light, is pressed out (1,3),
to obtain the Ray-cows, the steeds and swift heroes (2,4).⁴

[SV (482, 1034);]

[*vīrayā*: heroes; mental and moral energies in us which resist the
assaults of ignorance, division, evil and falsehood.

vājīnah: master of plenitude, (8.84.8); *āshavaḥ*: swift]

² वृष्णास्ते वृष्णयं शबो (1), वृषा वनं वृषा मदः (2),

सत्यं वृषन् (3), वृषेदसि (4)

³ अश्वो न चक्रदो (1), वृषा सं गा इन्द्रो सम् अर्वतः (2),

वि नो राये दुरो वृधि (3)

⁴ असृक्षत प्र वाजिनो (1), गव्या सोमासो अश्वया (2),

शुक्रासो (3), वीर्याशवः (4)

9.64.5:

Soma is rendered happy (or bright) by the seekers of Truth (1).

He is rubbed pure and bright by the luminous arms (2).

He flows through the net of sense-life (for purification) (3).⁵

[*gabhastyoh*: luminous arms, (5.54.11)]

9.64.6:

For the giver, may Soma pour forth (1,3),

all riches (or felicities) of heaven, earth and the midworld (2,4).⁶

9.64.7:

When the pure-flowing, omniscient (Soma) is released (1,3),

its gallopings, are like the rays of the Sun (2,4).⁷

[*sargah*: gallopings, (3.29.11)]

9.64.8:

O Soma, creating the inspired knowledge (1),

you hasten all forms from the heaven (to us) (2).

You nourish our inner ocean (3).⁸

[*abhi-arṣhasi*: hasten;

Line 3: you are the essence of ocean (S);

pinvasi: (you) nourish (7.5.8)]

⁵ शु॒म्भमा॑ना ऋ॒तायु॑भिः (1), मु॒ज्यमा॑ना ग॒भस्त्योः॑ (2), प॒र्वन्ते॒ वारै॑ अ॒व्ययै॑ (3)

⁶ ते वि॒श्वा दा॒शुषे॑ वसु सोमा॑ (1), दि॒व्यानि॒ पार्थि॑वा (2), प॒र्वन्ता॒म् (3),

आन्त॑रि॒क्ष्या (4)

⁷ प॒र्वमा॑नस्य वि॒श्ववि॒त् (1), प्र ते॒ सर्गा॑ (2), असृ॑क्षत (3),

सूर्य॑स्येव॒ न र॒श्मयः॑ (4)

⁸ के॒तुं कु॑ण्वन् (1), दि॒वस्प॑रि वि॒श्वा रू॒पा अ॒भ्यर्ष॑सि (2),

स॒मुद्रः॑ सौ॒म पि॒न्वसे॑ (3)

9.64.9:

O pure-flowing and inspiring (Soma) (1,3),
 you impel the Words according to the order and the law (2,4).
 Your cry (or sound) is like that of the god Sūrya (5).⁹
 [hinvāṇaḥ: illumining one, inspiring one, (7.10.1)]

9.64.10:

The conscious Soma, the delight of existence, flows forth (1),
 by the thoughts of the beloved seers (2),
 just like the horses released by a (skilful) charioteer (3).¹⁰
 [SV (481);]

9.64.11:

Your waves manifesting the gods flows to the purifier (1).
 May you be seated in the seat of Truth (2).¹¹
 [devāvīḥ: manifesting or bringing the gods, (3.29.8)]

9.64.12:

O rapturous Indu, you utterly reveal the godhead (2);
 you flow to the purifier, to become the drink for Indra (1,3).¹²
 [devavītamah: utterly reveals the godhead, (5.26.8), (9.63.16)]

9.64.13:

(O Soma), flow so as to uphold (2),
 the purity in the impulses of the thinkers (1,3).
 O Soma, come to the Ray-cow for being resplendent (4).¹³
 [SV (505, 841);]

⁹ हिन्वानो (1), वाचमिष्यसि (2), पवमान (3), विधर्मणि (4),
 अक्रान् देवो न सूर्यः (5)

¹⁰ इन्दुः पविष्ट चेतनः (1), प्रियः कवीनां मतिः (2), सुजत् अश्वं रथीरिव (3)

¹¹ ऊर्मिर्यस्तै पवित्र आ देव-अवीः पर्यक्षरत् (1), सीदन् ऋतस्य योनिमा (2)

¹² स नो अर्ष पवित्र आ (1), मदो यो देववीतमः (2), इन्दो इन्द्राय पीतये (3)

¹³ इषे (1), पवस्व धारया (2), मृज्यमानो मनीषिभिः (3),

इन्दो रुचाभि गा इहि (4)

9.64.14:

O luminous one, in you the infusions are released (4).

Being pure (1),

manifest the supreme good and the strength in all human beings (2),

O one who has joy in the word (3).¹⁴

[*girvanāsa*: one who has joy in the word, (2.6.3);

āshirah: infusions, see (9.64.28)]

9.64.15:

Being pure, come to Indra for the manifestation of gods (1).

(You are) fully accomplished (or perfected) (2),

shining and moving amidst the horses of swiftmess (3).¹⁵

9.64.16:

The swift and inspiring Soma, (going) towards the ocean (1),
is urged by the thoughts (of aspirants) (2).

to pour down (on earth) (3).¹⁶

[*jūta*: urged, (1.127.2); *hinvāna*: illumining, inspiring, (7.10.1)]

9.64.17:

Soma which is rubbed bright and pure by human beings (1),
effortlessly, goes to the ocean, the source of Truth (2).¹⁷

[*vṛthā*: without effort]

¹⁴ पुनानो (1), वरिवः कृधि ऊर्जं जनाय (2), गिर्वणः (3),

हरैः सृजान आशिरम् (4)

¹⁵ पुनानो देववीतय इन्द्रस्य याहि (1), निष्कृतम् (2),

द्युतानो वाजिभिः यतः (3)

¹⁶ प्र हिन्वानास इन्द्रो अच्छा समुद्रमाशवः (1),

धिया जूता (2), असृक्षत (3)

¹⁷ मर्मजानास आयवो (1), वृथा समुद्रमिन्द्रवः अगमन् ऋतस्य योनिमा (2)

9.64.18:

O Soma, who is desirous of us (2),
 send to us all the riches along with the perfect energy (1,3).
 With hero-strengths protect us and our house of refuge (4).¹⁸
 [sharma: house of refuge, (1.127.5); peace]

9.64.19:

When the bearer of offerings (Agni) is fashioned (1),
 when the horse (etasha) is yoked by the rik-mantrās (2),
 then you are established in the (inner) ocean (3).¹⁹
 [mimāti: to form, to shape; pra āhitah: established;]

9.64.20:

When he is swiftly seated in the golden seat of Truth (1),
 then he abandons those who are unconscious (2).²⁰
 [yonih: native abode; jahāti: abandon, (10.18.5, 7.5.3)]

9.64.21:

Those who are desirous of you sing about you with hymns (1).
 The conscious thinkers intensely aspire towards you (2).
 Those who are not wide in knowledge sink down (3).²¹

9.64.22:

O Soma, most sweet, flow to Indra who is with Maruts (1),
 and be seated in the source of the Truth (2).²²
 [SV (472, 1076) (variant);]

¹⁸ परि णो याहि (1), अस्मयुः (2), विश्वा वसून् योजसा (3),
 पाहि नः ऋमं वीरवत् (4)

¹⁹ मिमांति वह्निः (1), एतंशः पदं युजान ऋक्भिः (2),
 प्र यत् समुद्र आहितः (3)

²⁰ आ यद्योनिं हिरण्ययम् आशुः क्रतस्य सीदति (1), जहाति अप्रचेतसः (2)

²¹ अभि वेना अनूषत (1), इयंक्षन्ति प्रचेतसः (2), मज्जन्ति अविचेतसः (3)

²² इन्द्रायेन्दो मरुत्वन्ते पवस्व मधुमत्तमः (1), क्रतस्य योनिं आसदम् (2)

9.64.23:

The wise, the knowers of the Word, perfect you, the creator (1).
The human beings rub you pure and bright (2).²³

[*pariṣhkr̥taḥ*: perfected, (8.39.9); *vedhasaḥ*: creator, ordainer;]

9.64.24:

O seer, Mitra, Aryama, Varuṇa and the Maruts drink (2,4),
the essence of the pure-flowing Soma (1,3).²⁴

9.64.25:

O purified Soma, O Indu (1,3),
you impel the words with illumined consciousness (2,4),
and with the power to carry thousands (5).²⁵

[*sahasra-bharnasam*: power to carry thousands, (9.60.2);
vipaḥ-chitaḥ: illumined consciousness, (8.43.19)]

9.64.26:

O purified Soma, O Indu, bring (3),
the words which have the power to carry thousands (1),
and which desire the plenitude (2).²⁶

[*makhasyuvam*: desiring the plenitude, (9.50.2)]

9.64.27:

O purified Soma, who is called by many (1),
who is dear to persons, enter the (inner) ocean (2,3).²⁷

²³ तं त्वा विप्रा वचोविद्ः परिष्कृण्वन्ति वेधसः (1),
सं त्वा मृजन्ति आयवः (2)

²⁴ रसं (1), ते मित्रो अर्यमा पिबन्ति वरुणः कवे (2),
पवमानस्य (3), मरुतः (4)

²⁵ त्वं सोम (1), विपश्चितं (2), पुनानो (3), वाचम् इष्यसि इन्द्रो (4),
सहस्रभर्णसम् (5)

²⁶ उतो सहस्रभर्णसं वाचं (1), सोम मखस्युवम् (2), पुनान इन्द्रवा भर (3)

²⁷ पुनान इन्द्रवेषां पुरुहूत (1), जनानाम् प्रियः (2), समुद्रमा विश (3)

9.64.28:

The shining Somas were mixed with the infusions of milk (3),
 Their Light lauds the hymn all around (1),
 (they are) brilliant with the beauty of lustre (2).²⁸

[*kṛpa*: has sense of 'shining' or 'light' or 'flame' in all its 14 appearances. See (9.99.4). Even S supports this.

Somās: the streams of Soma;

āshira: infusions for Soma. They are three types namely *yava*, grain indicating the knowledge in physical mind; *go* or *gava* indicating the rays of knowledge of subtle intellect and *dadhi*, curds indicating dense external knowledge.]

9.64.29:

Urged by the invokers (1),
 he, the horse of swiftness, flows into the plenitude (2),
 just as a seeker is seated appropriately (3).²⁹

[*akramit*: flows, (9.45.4);

vanuṣhaḥ: seeker, (3.27.11), one who harms, (4.22.9)]

9.64.30:

O Soma, O seer, you are our appropriate companion (3).
 Flow towards us, for our peace and welfare (2,4).

May we have the vision of the Sun, each in turn (1,5).³⁰

[*rdhak*: to each in turn, (3.25.1); *samjagmānaḥ*: appropriate companion who collaborates well with us, (1.6.7)]

²⁸ दर्विद्युतत्या रुचा (1), परिष्टोभन्त्या कृपा (2), सोमाः शुक्रा गवाशिरः (3)

²⁹ हिन्वानो हेतुभिः (1), यत आ वाजं ब्राजी अक्रमीत् (2),

सीदन्तो वनुषो यथा (3)

³⁰ ऋधक् (1), सौम स्वस्तये (2), संजग्मानो दिवः कविः (3), पवस्व (4),

सूर्यो दृशे (5)

65. To be Perfectly Conscious

Riṣhi: Bhṛguḥ-Vāruṇiḥ; Jamadagniḥ Bhārgavaḥ;

Metre: Gāyatrī

- 9.65.1: Lord of companions
- 9.65.2: Riches surrounding the gods
- 9.65.3: Pour the rains for the work of gods
- 9.65.4: You are perfect in work
- 9.65.5: Come here wholly
- 9.65.6: You attain the world of your sessions
- 9.65.7: Soma is all-beholding
- 9.65.8: Soma, foe-repeller drips with sweetness
- 9.65.9: We choose you (Soma) as our friend
- 9.65.10: You support all the riches
- 9.65.11: Upholder of the two
- 9.65.12: Impel the yoked one
- 9.65.13: All-seeing Indu knows the correct path (for us)
- 9.65.14: Indu is praised as he enters the bodies
- 9.65.15: Intense and rapturous essence
- 9.65.16: Soma travels to the thinking man
- 9.65.17: Bring us the perfect life-energies
- 9.65.18: Give us a swift form
- 9.65.19: Soma approaches roaring
- 9.65.20: Soma comes with waters
- 9.65.21: Establish impulsion in our successors
- 9.65.22: Soma pressed in the inner heart
- 9.65.23: Five peoples
- 9.65.24: Rain of heaven
- 9.65.25: Urged by hymns of Jamadagni
- 9.65.26: Soma purified by waters with glories
- 9.65.27: Formation of gods
- 9.65.28: You are discerning
- 9.65.29: I worship the wise one and thinker
- 9.65.30: One with perfect consciousness

9.65.1:

The great youths, the sisters and the knowledge-rays (2,5),
urge the manifestation of the great and wise Soma (1,4),
who is the lord of the companions (3).¹

9.65.2:

O pure-flowing divine and resplendent Soma (1),
give us all the riches (or felicities) surrounding the gods (2).²

9.65.3:

O pure-flowing (Soma), pour the rains for the work of gods (1,3),
when the perfect lauds (are sung) (2).
Let the impulses come together and flow (towards us) (4).³
[*samyatam*: come together, (5.34.9);
duvah: activity, (3.2.6)]

9.65.4:

You are luminous with lustre and are the showerer (of energies) (1).
We call you who is purifying and is perfect in work (2,3).⁴
[SV (480, 784); (variant); (*svardṛsham* in SV, *svādhyah* in RV);
svādhyah: *su* + *ādhyah*: perfect in work, (3.8.4), well-devoted to con-
template, (1.16.9); *dhyai*: to contemplate]

9.65.5:

O rapturous Soma, flow with your hero-force (1).
With your perfect powers of supporting life (2),
O Indu, come here wholly (3).⁵
[Line 3: Come with all your powers or as a whole]

¹ हिन्वन्ति सूरम् (1), उस्त्रयः स्वसारो (2), जामयस्पतिम् (3),
महामिन्दुं (4), महीयुवं (5)

² पर्वमान रुचारुचा देवो (1), देवेभ्यस्परि विश्वा वसुन्या विश (2)

³ आ पर्वमान (1), सुष्टुतिं (2), वृष्टिं देवेभ्यो दुवं (3), इषे पर्वस्व संयतम् (4)

⁴ वृषा ह्यसि भानुनां धुमन्तं (1), त्वा हवामहे पर्वमान (2), स्वाध्यः (3)

⁵ आ पर्वस्व सुवीर्यं मन्दमानः (1), स्वायुध (2), इहो षु इन्द्रवा गहि (3)

9.65.6:

When purified by the arms (2),
and poured along with waters (1),
you swiftly attain the world of your sessions (3).⁶

[*drunā*: hasten, (5.86.3);

sadhastham: world of your session; seats of our fulfilment, (9.48.1)]

9.65.7:

Sing to the pure-flowing Soma just as done by Vyashva (1).
(Soma) is great and all-beholding (2).⁷

9.65.8:

Soma is luminous, foe-repelling and drips the sweetness (1).
Indu, pressed out by stones is urged towards Indra for his drink (2).⁸

9.65.9:

With your steed of swiftness, we have conquered all the riches (1).
We choose you as our friend (2).⁹
[Line 2: we seek your friendship]

9.65.10:

O showerer (of *ānanda*), uphold the flow (of your delight) (1).
You satisfy Indra along with the Maruts (2).
By your might, you support all (the riches and powers) (3).¹⁰
[SV (469, 803)]

⁶ यदुद्भिः परिषिच्यसे (1), मृज्यमानो गभस्त्योः (2), द्रुणां सधस्थम् अश्रुषे (3)

⁷ प्र सोमाय व्यश्वत् पर्वमानाय गायत (1), महे सहस्रचक्षसे (2)

⁸ यस्य वर्णं मधुश्रुतं हरिं (1), हिन्वन्ति अद्रिभिः इन्दुमिन्द्राय पीतये (2)

⁹ तस्य ते वाजिनो वयं विश्वा धनानि जिग्युषः (1), सखित्वमा वृणीमहे (2)

¹⁰ वृषां पवस्व धारया (1), मरुत्वते च मत्सरः (2), विश्वा दधानं ओजसा (3)

9.65.11:

O pure-flowing Soma, you are the upholder of the Two (1).
 You have the vision of the Sun-world (2).
 We urge the lord of plenitude for getting us the plenty (3).¹¹

9.65.12:

The luminous one brings the illumination to the mind (1),
 and flows in streams (2).
 Impel the yoked one to the plenitude (3).¹²
 [anayā: to lead (6.1.7); chittam: mind;
 vipā: illumination, (3.10.5)]

9.65.13:

O all-seeing Indu, stream the great impulsion (to us) (1,2).
 O Soma, you are the knower of the (correct) path for us (3).¹³

9.65.14:

Indu with his perfect might is praised (2,4),
 as he enters the vessel (body) in streams (1,3).
 You enter to be drunk by Indra (5).¹⁴

9.65.15:

The Soma is milked with press-stones (2),
 to yield the intense and rapturous essence (1).
 May you, the destroyer of foes, flow (to Indra) (3).¹⁵

¹¹ तं त्वा धर्तारिम् ओण्योः पवमानं (1), स्वर्दशम् (2),

हिन्वे वाजेषु वाजिनम् (3)

¹² अया चित्तो विपानया हरिः (1), पवस्व धारया (2), युजं वाजेषु चोदय (3)

¹³ आ न इन्दो महीमिषं पवस्व (1), विश्वदर्शतः (2),

अस्मभ्यं सोम गातुवित् (3)

¹⁴ आ कलशां (1), अनुषूत (2), इन्दो धाराभिः (3), ओजसा (4),

एन्द्रस्य पीतये विश (5)

¹⁵ यस्य ते मघं रसं तीव्रं (1), दुहन्ति अद्रिभिः (2), स पवस्व अभिमातिहा (3)

9.65.16:

The king (Soma) travels with the power of intelligence (1),
to come through the mid-world to the thinking man (2).¹⁶

[Line 2 here is same as line 2 in (9.63.8);

manau: thinking man, (9.63.8)]

9.65.17:

O Indu, for our protection and increase, bring for us (1,4,6),
the divine enjoyment to nourish our Ray-cows-in hundreds (2,5),
and also our perfect-life energies (horses) (3).¹⁷

[*bhaga*: enjoyment, (5.7.8), *bhagattim*: occurs once;]

9.65.18:

O Soma, obtain for us a form which is swift, can destroy foes (1,3),
and is full of splendour (2).

You have been perfectly pressed out for the advent of the gods (4).¹⁸

[*sushvāṇa*: *susvāna*: perfectly pressed]

9.65.19:

O most luminous Soma, approach the vessel roaring (1),
like a hawk flying to its nest (2).¹⁹

[SV (503, 994); (variant);]

[*yonī*: nest; *droṇa*: vessel, human body;

āsīdan: flying skilfully;]

¹⁶ राजा मेधाभिः ईयते पर्वमानो (1), मनौ अर्धि अन्तरिक्षेण यातवे (2)

¹⁷ आ न इन्द्रो (1), शतग्विनं गवां पोषं (2), स्वश्व्यम् (3), वह्ना (4),

भगत्तिम् (5), ऊतये (6)

¹⁸ आ नः सोम सहो जुवो रूपं न (1), वर्चसे (2), भर (3),

सुष्वाणो देववीतये (4)

¹⁹ अर्षा सोम द्युमत्तमोऽभि द्रोणानि रोरुवत् (1), सीदन् इयेनो न योनिमा (2)

9.65.20:

Along with waters, Soma comes (1,3),
(to be drunk) by Viṣṇu, Indra, Vāyu and Maruts (2,4).²⁰

9.65.21:

O Soma, establish the impulsion in our successors (1).
Pour everywhere around us (riches) in thousands (2).²¹

9.65.22:

The Soma is pressed out in places, far-off or nearby (1).
What is (pressed) in the inner heart, that is satisfying (2).²²
[Line 2: *sharyanāvat*: It is the inner subtle heart, *hr̥daya*, the inner lotus in the subtle body of man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. This interpretation 'inner subtle heart' is completely supported in its appearance in all the mantrās such as RV (9.113), (8.3.39), (8.7.29), (8.53.11) and others, (KS, in his comments on (1.84.14)). See also (9.113.1).]

9.65.23:

(May the Somas) which are in Ārjika, Kṛtva (1),
or in the middle of rivers (or homestead) (2),
or among the five peoples (be beneficial to us) (3).²³

²⁰ अप्सा (1), इन्द्राय वायवे वरुणाय मरुद्भ्यः (2),
सोमौ अर्पति (3), विष्णवे (4)

²¹ इषं तोकाय नो दधत् अस्मभ्यं सोम (1), विश्वतः आ पवस्व सहस्रिणाम् (2)

²² ये सोमांसः परावति ये अवावति सुन्विरे (1), ये वादः शर्यणावति (2)

²³ य आर्जिकेषु कृत्वसु (1), ये मध्ये पस्त्यानाम् (2), ये वा जनेषु पञ्चसु (3)

[*pastyāsu*: in homesteads, (10.46.6), in rivers, (4.1.11);

Ārjika and Kṛtva are symbolic names of places.

ārijkāt: place where the flow is straight, place dear to Soma, see (9.113.2); (8.64.11, 8.7.29)

Five peoples: see (9.66.20)]

9.65.24:

May the Soma-delight pressed for the gods (2),

flow giving us the rain of heaven and the perfect hero-might (1).²⁴

[*vṛṣṭi*: divine energies from the realm of mind, rain of plenty, (5.55.5), rain of heaven, (2.6.5)]

9.65.25:

The resplendent Soma, full of delight (2),

urged by the hymns of the (seer) Jamadagni (3),

flows on the top of the skin of Ray-cow (1,4).²⁵

[Line 4: refers to the purifier. In the outer rite, purifier is of made of cow-hide.

hari: resplendent, (7.10.1); *haryata*: joyful, (8.44.5, 8.72.8)]

9.65.26:

The bright Soma-delight (1),

with impulsion hastening to wideness and growth (2),

is purified with the waters (energies) having the glories (4),

like the steeds urged by the charioteer (3).²⁶

[*shrīnām*: glories, (10.45.5); *vayaḥ*: growth, (1.66.2); wideness, (1.140.9), expansion, (10.140.1); *juva*: hastening impulsion, (1.140.4)]

²⁴ ते नो वृष्टिं दिवस्परि पवन्तामा सुवीर्यम् (1), सुवाना देवास् इन्द्रवः (2)

²⁵ पवन्ते (1), हर्यतो हरिः (2), गृणानो जमदग्निना हिन्वानो (3),
गोरधि त्वचि (4)

²⁶ प्र शुक्रासौ (1), वयोजुवौ (2), हिन्वानासो न सप्तयः (3),
श्रीणाना अप्सु मृज्जत (4)

9.65.27:

The aspirants press the Soma and urge it (1),

for the formation of the gods (2).

Soma flows shining to lead (men) (3).²⁷

[*ābhuvah*: aspirants for becoming perfect; priests (S)

anaya: to lead, (6.1.7)]

9.65.28:

Now we worship you (or elect you) (2),

who is discerning, full of bliss, carrier of offerings (1),

is a protector and one desired by many (3).²⁸

[SV (498, 1137);]

[*vahni*: bearer, (10.11.6), carrier of offerings (3.20.1);

āvṛṇīmahe: we worship you;]

9.65.29:

(I worship) the rapturous and supremely desirable (Soma) (1).

(I worship) the wise one and the thinker (2).

(I worship) the protector and the one desired by many (3).²⁹

[*ā*: to worship, to adore]

9.65.30:

From the one with the perfect consciousness, and perfect will (2),

(we desire) the riches (or felicities) for our bodies (1,3).

He is the protector, desired by many (4).³⁰

[Soma is the protector and is desired by many.

suchetunā: perfect consciousness, (5.51.11)]

²⁷ तं त्वा सुतेषु आभुवौ हिन्विरे (1), देवतातये (2), स पवस्व अनया रुचा (3)

²⁸ आ ते दक्षं मयोभुवं बह्विम् (1), अद्या वृणीमहे (2), पान्तमा पुरुस्पृहम् (3)

²⁹ आ मन्द्रम् आ वरेण्यमा (1), विप्रम् आ मनीषिणम् (1),

पान्तमा पुरुस्पृहम् (3)

³⁰ आ रयिमा (1), सुचेतुनमा सुक्रतो (2), तनुषु आ (3), पान्तमा पुरुस्पृहम् (4)

66. Five Peoples

Riṣhi: Vaikhānasāḥ Shatam

Metre: Gāyatrī

- 9.66.1: Flow towards all seer-wisdoms
- 9.66.2: You rule the entire world
- 9.66.3: Associated with the Truth of time
- 9.66.4: (You help) as a friend does for friends
- 9.66.5: Your pure rays
- 9.66.6: Seven rivers flow at your command
- 9.66.7: Uphold undecaying inspiration
- 9.66.8: Seven companions and seven thoughts
- 9.66.9: Singer of the Word
- 9.66.10: You cling to the seekers
- 9.66.11: Net of sense life
- 9.66.12: Soma goes to the abode of Truth
- 9.66.13: O Indu, you go to the waters for rapture
- 9.66.14: We desire your friendship
- 9.66.15: You flow to the seekers of light
- 9.66.16: One most full of energy
- 9.66.17: Most heroic among heroes
- 9.66.18: We embrace your help
- 9.66.19: O Agni, protect our lives
- 9.66.20: Five Peoples
- 9.66.21: Purify for us our work
- 9.66.22: Soma comes to those-singing perfect hymns
- 9.66.23: He, the galloping steed, is all-seeing
- 9.66.24: Destroys the intense darkness
- 9.66.25: Swift action of his light
- 9.66.26: Most skilful charioteer
- 9.66.27: Establishes perfect energy in the singer
- 9.66.28: The net of sense-life as purifier
- 9.66.29: Indra is called for rejoicing
- 9.66.30: Grant us long life with the heavenly milk

9.66.1:

O all-seeing one, flow towards all seer-wisdoms (1),
just as a friend is desired by friends (2).¹

[*īḍyaḥ*: one to be prayed, (3.21.4); one to be desired, (6.2.7);
vishvacharṣaṇe: the labourer in all man's works, (5.23.4), all-seeing
one, (5.14.6)]

9.66.2:

O pure-flowing Soma, with the two planes (2),
which are established in your front (1),
you rule the entire world (3).²

[*dhamanī*: two seats, two planes. They are probably earth and
heaven. According to S, they are the two halves of the solar months,
the so called *pakṣha*.]

9.66.3:

O pure-flowing Soma, you are pervaded by the two planes (1).
You are also associated with the Truth of time everywhere (2).³

[*ṛtubhiḥ*: seasons; the Truth and Order of time]

9.66.4:

May you flow, generating (1),
the impulsions and all the desirables (2),
just as a friend does for friends for their increase, O Soma (3).⁴

9.66.5:

O Soma, your pure rays spread in the plane of heaven (1),
and in the seats of the purifier (2).⁵

[*pr̥ṣṭham*: plane, layer, (4.5.6); *dhāmabhiḥ*: seats, (4.7.5)]

¹ पर्वस्व विश्वचर्षणे अभि विश्वानि कात्र्या (1), सखा सखिभ्य ईड्यः (2)

² ताभ्यां विश्वस्य राजसि (1), ये पवमान धामनी (2),

प्रतीची सौम तस्थतुः (3)

³ परि धामानि यानि ते त्वं सौम (1), असि विश्वतः पवमान ऋतुभिः कवे (2)

⁴ पर्वस्व जनयन् (1), इषो अभि विश्वानि वार्या (2), सखा सखिभ्य ऊतये (3)

⁵ तवं शुक्रासौ अर्चयौ दिवः पृष्ठे वि तन्वते (1), पवित्रं सोम धामभिः (2)

9.66.6:

O Soma, the seven rivers flow to your command (1);
to you run the milch-cows (2).⁶

[Note the commonality between the running of the seven rivers and that of milch-cows.]

9.66.7:

O Soma, who is pressed out, flow in a stream (1),
to Indra for his rapture (2).

You uphold the undecaying inspiration (in us) (3).⁷

9.66.8:

The seven companions chant the seven thoughts (1,3),
to urge (or speed) the wise and luminous Soma to the contest (2,4).⁸

[*ājā*: battle, contest; *hinvatīḥ*: to urge, to speed]

9.66.9:

You are rubbed bright while you are flowing (1,2),
swiftly through the net of sense-life, making sound (3).

O singer of the word, you are driven in the words of delight (4).⁹

[*rebhaḥ*: singer of the word, (6.3.6);

ajyase: you are driven, (6.2.8);

agruvaḥ: flowing, (1.140.8), rivers, (7.2.5)]

⁶ तवेमे सप्त सिन्धवः प्रशिषं सोमं सिंसते (1), तुभ्यं धावन्ति धेनवः (2)

⁷ प्र सोमं याहि धारया सुत (1), इन्द्राय मत्सरः (2), दधानो अक्षिति श्रवः (3)

⁸ समु त्वा धीभिः अस्वरन् (1), हिन्वतीः (2), सप्त जामयः (3),

विप्रम् आज्ञा विवस्वतः (4)

⁹ मृजन्ति त्वा (1), समग्रुवो (2), अव्यं जीरौ अधि प्वणि (3),

रेभो यदज्यसे बने (4)

9.66.10:

O pure-flowing (Soma), seer, lord of plenitude (1),
 your gallopings are like that of a war-horse (2,4).
 You cling to seekers of inspired knowledge (3,5).¹⁰
 [sarga: gallopings; asṛkṣhata: to cling, (9.16.5)]

9.66.11:

The net of sense-life with the sheaths (1,3),
 is created for the flow dripping with sweetness (2).
 The thoughts desire (the Soma from the purifier) (4).¹¹
 [avāvashanta: to desire; asṛgram: created, (1.9.4)]

9.66.12:

The Soma-delight goes towards the ocean (1),
 just as the milchcows and other cows go to the stall (2).
 Soma goes to the source (or abode) of the Truth (3).¹²

9.66.13:

O Indu, you go to the waters of ocean for great rapture (1),
 just as the cows go to their place of stay (2).¹³

9.66.14:

O Soma, we desire your friendship (3),
 for the sake of your protection (which is given) (2),
 to those who are your aspirants and are among your friends (1).¹⁴

¹⁰ पर्वमानस्य ते कवे वाजिन् (1), सर्गा (2), असृक्षत (3),
 अर्वन्तो न (4), श्रवस्यवः (5)

¹¹ अच्छा कोश (1), मधुश्रुतम् असृग्रं (2), वारं अव्ययै (3),
 अवावशान्त धीतयः (4)

¹² अच्छा समुद्रम् इन्द्रो (1), अस्तं गावो न धेनवः (2),
 अगमन् ऋतस्य योनिमा (3)

¹³ प्र ण इन्द्रो महे रण आपो अर्षन्ति सिन्धवः (1), यद्गोभिः वासयिष्यसे (2)

¹⁴ अस्य ते सख्ये वयम् इर्यक्षन्तः (1), त्वोतयः (2),
 इन्द्रो सखित्वम् उदमसि (3)

9.66.15:

O Soma, the great one, with your divine vision (2),
may you flow to the seekers of the herds of light (1).
Enter the inside of Indra (3).¹⁵

9.66.16:

You are the great one; you are the eldest (1).
Among all the fierce, you are the one most full of energy (2).
Whenever you fight, you always win (3).¹⁶

9.66.17:

Among all the forceful, you put forth the most force (1).
Among the heroes, you are most heroic (2).
Among those who give lavishly, you are the greatest (giver) (3).¹⁷

9.66.18:

O Soma, illumined seer, give the impulses (1),
for our successors in the control of their bodies (2).
We elect (or embrace) your friendship (3).
We embrace your help (4).¹⁸
[yujyāya: helpful ones, (6.3.8), (2.28.3)]

¹⁵ आ पवस्व॒ गर्विष्ट्ये॑ (1), म॒हे सौम॑ नृचक्ष॒से (2), एन्द्र॑स्य ज॒ठरै॑ विश (3)

¹⁶ म॒हौ अ॑सि सोम॒ ज्येष्ठ॑ (1), उ॒ग्राणा॑म् इन्द्र॒ ओजि॑ष्ठः (2),

युध्वा॒ सन् शश्व॑त् जिगेथ (3)

¹⁷ य उ॒ग्रेभ्यः॑ चि॒त् ओजी॑यान् (1), शू॒रैभ्यः॑ चि॒त् शूर॑तरः (2),

भूरि॑दाभ्यः चि॒त् मंही॑यान् (3)

¹⁸ त्वं सौम॑ सूर॒ एषः॑ (1), तोक॑स्य सा॒ता त॒नूना॑म् (2),

वृ॒णीम॑हे स॒ख्याय॑ (3), वृ॒णीम॑हे यु॒ज्याय॑ (4)

9.66.19:

O Agni, protect our lives (1).

Grant us strength and impulsion (2).

Drive far away (from us) the evil-forces (3).¹⁹

[SV (1464); YVS (19.38); YTS (1.4.29.1);

Line 2: Yajur Veda begins with the 2 words *iṣhe* and *ūrje*.]

9.66.20:

We seek the seer Agni of the great abode, the pure-flowing (1,3), associated with the five peoples and who is placed in front (2).²⁰

[The five peoples correspond to the beings associated with one or more of the following five planes: matter, life-energy, mind, supermind or *vijnāna* or *mahas* and *ānanda* (or bliss). See also (9.101.9), (9.92.1). For more details, see the appendix 6 in 'Rig Veda Samhita: Fourth Maṇḍala' (SAKSI)]

9.66.21:

O Agni, purify for us our auspicious work (1).

Give us spiritual brilliance and auspicious valour (2).

Establish in us the nourishing riches (3).²¹

[Also in TS (1.5.5.8), (1.6.6.10)]

9.66.22:

The Pure-flowing Soma goes beyond the adversaries (1),

and comes towards those singing perfect hymns (2).

Like the Sun, he is all- seeing (3).²²

¹⁹ अग्र आर्यूषि पवस (1), आ सुव ऊर्जमिषं च नः (2),

आरे बाधस्व दुच्छुनाम् (3)

²⁰ अग्निर्ऋषिः पर्वमानः (1), पाञ्चजन्यः पुरोहितः (2), तमीमहे महागयम् (3)

²¹ अग्रे पर्वस्व स्वर्पा (1), अस्मे वर्चः सुवीर्यम् (2), दधद्रयि मयि पोषम् (3)

²² पर्वमानो अति सिधो (1), अभ्यर्षति सुष्टुतिम् (2), सूरौ न विश्वदर्शतः (3)

9.66.23:

He is rubbed bright and pure by human beings (1).

He, the one with delight, is placed in delight (2).

Soma (Indu) is the galloping steed, he is all-seeing (3).²³

[*prayase*: delight, (5.66.1)]

9.66.24:

Pure flowing Soma destroyed the intense darkness (1,5).

He gave birth to the wide Truth (or vast Truth) (2,4),

which is pure and which is Light (3).²⁴

[The fourth world (*mahas* or *svar*) above the lower three (matter, *prāṇa* and mind) are characterised by three epithets, '*satyam*, *ṛtam*, *bṛhat*'. All these occur in one mantra, AV (12.1.1). Two of them namely *ṛtam* (the Truth-in-movement) and *bṛhat* occur here, in (9.107.15) and (9.108.8).]

9.66.25:

The Luminous Soma destroys the enemies (1).

He is one with the swift action of his light (3).

The swift one releases the delight (2).²⁵

[*chandra*: delightful (5.10.4); *asṛkṣhata*: to cast out, (5.52.6);

ajira-shochiṣhah: one with the swift action of his light, (8.19.13)]

9.66.26:

The pure-flowing (Soma) is the most skilful charioteer (1),

and the most bright among the bright (2).

He is resplendent, delightful and is with the host of Maruts (3).²⁶

[*hari*: resplendent, (7.10.1)]

²³ स मर्मृजान आयुभिः (1), प्रयस्वान् प्रयसे हितः (2),

इन्दुः अत्यौ विचक्षणः (3)

²⁴ पर्वमान (1), ऋतं बृहत् (2), शुक्रं ज्योतिः (3), अजीजनत् (4),

कृष्णा तमांसि जङ्घनत् (5)

²⁵ पर्वमानस्य जङ्घतो हरैः (1), चन्द्रा असृक्षत जीरा (2), अजिर-शौचिषः (3)

²⁶ पर्वमानो रथीतमः (1), शुभ्रेभिः शुभ्रशस्तमः (2), हरिश्चन्द्रो मरुद्गणः (3)

9.66.27:

The pure-flowing Soma with his rays is enjoyable (1).

He is most strong to conquer the plenitudes (2).

He establishes the perfect energy in the singer (3).²⁷

[Line 2: meaning as in (5.20.1); *ashnavat*: enjoyed, (1.1.3)]

9.66.28:

After being pressed out, Soma flows (1),

through the purifier made of the net of sense-life (2).

After being purified, the Soma enters Indra (3).²⁸

9.66.29:

Soma sports with the press-stones on the skin of Ray-cows (1).

Indra is called for rejoicing (2).²⁹

[The skin of Ray-cow is the surface-knowledge. The two stones are the mind and life. The two powers can only act on the surface knowledge. Soma is said to play with them. Only the delight of Soma can lead us to deeper knowledge.]

9.66.30:

O pure-flowing Soma, graciously grant us long life (2,4),

by means of that luminous milk brought from heaven (1,3).³⁰

[*ābhṛtam*: brought; *payah*: milk of knowledge;]

²⁷ पर्वमानो व्यश्रवत् रश्मिभिः (1), वाजसातमः (2), दधत् स्तोत्रे सुवीर्यम् (3)

²⁸ प्र सुवान् इन्दुः अक्षाः (1), पवित्रम् अति अव्ययम् (2),

पुनान इन्दुः इन्द्रमा (3)

²⁹ एष सोमो अर्धि त्वचि गवां क्रीळति अद्रिभिः (1), इन्द्रं मदाय जोहुवत् (2)

³⁰ यस्य ते द्युमवत् पयः (1), पर्वमान (2), आभृतं दिवः तेन (3),

नो मृळ जीवसे (4)

67. Soma Kills Fears

Metre: 1-15, 19-26, 28-29, Gāyatrī; 16-18, Nityadvipadā Gāyatrī;
17, 31-32, Anuṣṭup; 30, Purauṣṇik

- 9.67.1: Pilgrim-journey (yajña)
- 9.67.2: Soma-food
- 9.67.3: Most superior and luminous strength
- 9.67.4: The net of sense-life (purifier)
- 9.67.5: You take many forms
- 9.67.6: Inner riches with Ray-cows
- 9.67.7: Soma attains Indra by various movements
- 9.67.8: Soma flows to Indra clanging
- 9.67.9: Ray-cows urge Soma to the chants
- 9.67.10: May Pūṣhan protect our journeys
- 9.67.11: May Soma flow to us like light
- 9.67.12: Unmanifested powers became manifest
- 9.67.13: You gave birth to the words of seers
- 9.67.14: Soma enters gated house crying out
- 9.67.15: Soma rushes out of the purifier
- 9.67.16: Flow to Indra to make him joyful
- 9.67.17: Soma released for manifestation of gods
- 9.67.18: Vāyu
- 9.67.19: (You are) hero-might in the singer
- 9.67.20: Killer of demons
- 9.67.21: Soma kills Fears
- 9.67.22: Soma purifies
- 9.67.23: The purification is far extended and within us
- 9.67.24: Purify with potent words
- 9.67.25: God Savitā
- 9.67.26: Agni purifies us with the discerning powers
- 9.67.27: Divine beings purify me
- 9.67.28: Universal rays
- 9.67.29: Soma is youthful and beloved of all
- 9.67.30: Destroy only the foes rushing towards us

9.67.31: Benefits of studying these Soma hymns

9.67.32: Benefits of studying these Soma hymns

Riṣhi: 1-3, Bharadvājaḥ Bārhaspatyaḥ

9.67.1:

O Soma, you desire to flow in streams (1).

In the pilgrim-journey, you are rapturous and full of energy (2).

May you flow giving generously the (inner) riches (3).¹

[*mamhayat-rayiḥ*: bounteous giver of riches, (9.52.5)]

9.67.2:

When you are pressed out (1),

you uphold the gods in their blissful state (2).

O wise one, with the Soma-food (4),

you make Indra most rapturous (3).²

[*nṛmādanam*: blissful to the gods, (1.4.7)]

9.67.3:

After being pressed out by the press-stones (1),

Soma enters the vessel (body) making a sound (or crying out) (2).

You have a most-superior and luminous strength (3).³

Riṣhi: 4-6 Kashyapaḥ Mārīchaḥ

9.67.4:

Indu enters the net of sense-life (purifier) and crosses it (2).

The luminous one roars urging the plenty (towards us) (1,3).⁴

[*hinva*: to urge, to speed, (10.156.2)]

¹ त्वं सौमासि धारयुः (1), मन्द्र ओजिष्ठो अध्वरे (2), पर्वस्व मंहयत् रयिः (3)

² त्वं सुतो (1), नृमार्दनो दधन्वान् (2), मत्सुरिन्तमः इन्द्राय (3),
सूरिरन्धसा (4)

³ त्वं सुष्वाणो अद्रिभिः (1), अभ्यर्ष कनिक्रदत् (2), द्युमन्तं शुष्ममुत्तमम् (3)

⁴ इन्दुः हिन्वानो (1), अर्षति तिरो वाराणि अव्यया (2),
हरिः वाजम् अचिक्रदत् (3)

9.67.5:

○ Indu, going through the purifier you have many forms (1).
You are the inspired knowledge, felicities (or happiness) (2),
the plenitude and the Ray-cows, O Soma (3).⁵

[According to S, *vi* stands for *vividha* or many. Soma takes many forms or he grants the entities in lines 2 and 3.]

9.67.6:

O Indu, bring us the inner riches in hundreds (1,3),
having Ray-cows and the life energies (2).

O Soma, bring us (the riches) in thousands (4).⁶

[*gomantam*: having Ray-cows, (5.23.2)]

Riṣhi: 7-9, Gotamaḥ Rāhūgaṇaḥ

9.67.7:

The purified Soma-delight hastens across the purifier (1).

He attains Indra by various movements (2).⁷

[*yāmaḥ*: movement, (10.20.9), (10.3.4)]

9.67.8:

The supreme Soma essence of the Soma sacrifice (2,4),
flows to Indra clanging just as life flows into human beings (1,3,5).⁸

[*kakuha*: clanging noise, (5.75.4, 5.73.7);

somya: of the Soma (sacrifice), (8.19.2); *kakut*: peak, (8.44.16)

indurasa: essence of Soma; *pūrvyā*: ancient and supreme, (8.39.8)]

⁵ इन्द्रो वि अव्यम् अर्षसि (1), वि श्रवांसि वि सौभगा (2),

वि वाजान् सोम गोमंतः (3)

⁶ आ न इन्द्रो शतग्विनं रयिं (1), गोमन्तम् अश्विनम् (2), भरां (3),

सोम सहस्रिणम् (4)

⁷ पवमानास इन्द्रवः तिरः पवित्रमाशवः (1), इन्द्रं यामेभिः आशत (2)

⁸ कुकुहः (1), सोम्यो रस इन्दुः (2), इन्द्राय (3), पूर्व्यः (4),

आयुः पवत आयवै (5)

9.67.9:

The Ray-cows urge the wise Soma (1),
pure flowing, dripping with sweetness (2),
towards the words that are being chanted (3).⁹
[usrah: Ray-cows, (5.49.3); days, (7.15.8)]

Riṣhi: 10-12 Atriḥ Bhaumah

9.67.10:

May he, as Pūṣhan whose steeds are the unborn life-energies (2),
protect us in all our journeys (1,3).
May he make the unmanifested powers to become manifest (5),
and make us enjoy them (4).¹⁰
[kanyā: powers in a latent state; bhakṣhat: to be enjoyed;
here Pūṣhan is identified with Soma]

9.67.11:

O one with matted hair (Pūṣhan), may the Soma (1),
flow to us with the honey just like light (2).
May he make the unmanifested powers to become manifest (4),
and make us enjoy them (3).¹¹

9.67.12:

O Soma, luminous on all sides, after being pressed out (1),
you flow shining like light (2).
May he make the unmanifested powers to become manifest (4),
and make us enjoy them (3).¹²
[āghrṇe: luminous on all sides, (1.23.13)]

⁹ हिन्वन्ति सूरमुस्रयः (1), ऋवमानं मधुश्चुतम् (2), अग्निं गिरा समस्वरन् (3)

¹⁰ अविता नो (1), अजाश्वः पूषा (2), यामनि यामनि (3),

आ भक्षत् (4), कन्यासु नः (5)

¹¹ अयं सोमः कपर्दिनै (1), घृतं न पवते मधु (2),

आ भक्षत् (3), कन्यासु नः (4)

¹² अयं तं आघृणे सुतो (1), घृतं न पवते शुचिं (2),

आ भक्षत् (3), कन्यासु नः (4)

Riṣhi: 13-15, Vishvāmitraḥ Gāthinaḥ

9.67.13:

You give birth to the words in the seers (1).

O Soma, flow in streams (2).

Among the gods, you are the one who upholds the ecstasy (3).¹³

[*jantu*: giving birth; usual meaning is creature;]

9.67.14:

Just as a hawk enters its nest swiftly (2),

the Soma enters the gated house crying out (3).

He hastens to the jar inside (1).¹⁴

[*droṇa*: gated house, (6.2.8), (6.37.2);

varma: armour (most hymns), nest;

The gated house is the human body and jar is the receptacle of Soma in the subtle body.]

9.67.15:

The pressed out Soma essence is released into the jar (1).

He rushes swiftly like a falcon (2).¹⁵

[The same idea is in (9.36.1);

asarjī: released, (9.36.1)]

Riṣhi: 16-18, Jamadagniḥ Bhargavaḥ

9.67.16:

O most rapturous Soma, flow to Indra to make him joyful (1).¹⁶

¹³ वाचो जन्तुः कवीनां (1), पर्वस्व सोम धारया (2), देवेषु रत्नधा असि (3)

¹⁴ आ कलशेषु धावति (1), श्येनो वर्म वि गाहते (2),

अभि द्रोणा कर्निक्रदत् (3)

¹⁵ परि प्र सोम ते रसो असर्जि कलशे सुतः (1), श्येनो न तक्तो अर्षति (2)

¹⁶ पर्वस्व सोम मन्दयन् इन्द्राय मधुमत्तमः (1)

9.67.17:

The Soma is loosed for the manifestation of gods (1),
just as chariots are released for seeking plenitude (2).¹⁷

[*asṛgran*: loosed, freed from bonds, (9.46.1);

vājayantam: they who seek plenitude, (8.11.9), (5.4.1), (5.35.7)]

9.67.18:

The bright, most rapturous Soma (1),
casts out the life-energy (deity Vāyu) (2).¹⁸
[*asṛkṣhata*: casts out]

Riṣhi: 19-21, Vasiṣṭhaḥ Maitrāvaruṇiḥ

9.67.19:

You are pressed out by the press stones (1).
Then Soma, you go to the purifier (3).

In the singer who praises you, you are the perfect hero might (2,4).¹⁹
[*abhiṣṭuta*: one being lauded, (9.3.6); *tunnaḥ*: pressed and released]

9.67.20:

The Soma is pressed out and is lauded (1);
he is the killer of demons (3).

He rushes out of the purifier made of the net of sense-life (2,4).²⁰

9.67.21:

When fear seizes me nearby, or far-off, or here (1),
may the pure-flowing Soma kill it (2).²¹

¹⁷ असृग्रन् देववीतये (1), वाजयन्तो रथा इव (2)

¹⁸ ते सुतासौ मदन्तमाः शुक्रा (1), वायुमसृक्षत (2)

¹⁹ ग्राणां तुन्नो (1), अभिष्टुतः (2), पवित्रं सोम गच्छसि (3),
दधत् स्तोत्रे सुवीर्यम् (4)

²⁰ एष तुन्नो अभिष्टुतः (1), पवित्रमति गाहते (2), रक्षोहा (3), वारमव्ययम् (4)

²¹ यत् अन्ति यच्च दूरेके भयं विन्दति मामिह (1), पवमानं वि तत् जहि (2)

Riṣhi: 22-32, Pavitraḥ Āngirasah Vasiṣṭhaḥ

9.67.22:

The all-seeing, pure Soma flowing out of the purifier (1),
is a purifying power, may he purify us (2,3).²²
[*potā*: purifying priest in the inner yajna, (a divine power, not
human), (2.5.2), (4.9.3)]

9.67.23:

O Agni, purify us with that word (2,4),
(which illumines) the purifier with its ray of light (1);
it is far-extended and within (us) (3).²³
[*archiṣhā*: with the ray of light, (2.8.4, 5.17.3);
vitatam: far-extended, (5.54.12);
brahma: the Word, (4.6.11)]

9.67.24:

O Agni, with your luminous purifier, purify us (1).
With the outpourings of the potent Words, purify us (2).²⁴

9.67.25:

May both the outpourings of the God Savitā and the purifier (1),
purify me on every side (2).²⁵
[*vishvataḥ*: one every side, (4.19.8);
devasya savitaḥ save: the outpourings of the divine Savita, (5.82.6);
savitā: creator, producer, (5.82.6)]

²² पवमानः सो अद्य नः पवित्रेण विचर्षणिः (1), यः पोता (2),
स पुनातु नः (3)

²³ यत् ते पवित्रम् अर्चिषि (1), अग्ने (2), विततम् अन्तः आ (3),
ब्रह्म तेन पुनीहि नः (4)

²⁴ यत् ते पवित्रम् अर्चिवत् अग्ने तेन पुनीहि नः (1),
ब्रह्मसुवैः पुनीहि नः (2)

²⁵ उभाभ्यां देव सवितः पवित्रेण सुवेन च (1), मां पुनीहि विश्वतः (2)

9.67.26:

O Agni, purify us (4,6),
 with the splendid and discerning (powers of) three planes (1,3,5),
 (Agni) is also the god Savitar (the creator) as well as Soma (2).²⁶
 [dakṣhaiḥ: discernings, (1.68.4); discernment;
 varṣhiṣṭham: supreme, (3.26.8), most powerful, (5.7.1)]

9.67.27:

May the divine beings purify me (1).
 May the Vasus with their thoughts purify me (2).
 May all-gods purify me (3).
 May Agni Jātaveda purify me (4).²⁷
 [Jātaveda: knower of all things born]

9.67.28:

O Soma, may you increase in us (1,3).
 Make excellent offerings to flow towards the gods (2,5),
 with your universal Rays (4).²⁸
 [amshubhiḥ: rays, (8.72.2)]

9.67.29:

Bearing our prostrations of surrender, we come to Soma (2).
 Soma crying out, is the beloved of all, youthful (1),
 and increases the offerings (to the gods) (3).²⁹

²⁶ त्रिभिः त्वं (1), देव सवितुः (2), वर्षिष्टैः सोम धामभिः (3),
 अग्ने (4), दक्षैः (5), पुनीहि नः (6)

²⁷ पुनन्तु मां देवजनाः (1), पुनन्तु वसवो धिया (2),
 विश्वे देवाः पुनीत मा (3), जातवेदः पुनीहि मां (4)

²⁸ प्र प्यायस्व (1), प्र स्यन्दस्व (2), सोम (3), विश्वेभिरंशुभिः (4),
 देवेभ्य उत्तमं हविः (5)

²⁹ उप प्रियं पनिप्रतं युवानम् (1), आहुतीवृधम् (2), अगन्म बिभ्रतो नमः (3)

9.67.30:

May the battle-axe of the aggressive foe be destroyed (by Soma) (1).

O God Soma, flow towards us (2).

O God Soma, destroy only the foe rushing towards us (3).³⁰

9.67.31:

He who studies the hymns of the pure-flowing Pavamāna (1),

the essence collected by ṛiṣhis (2),

he enjoys all the things sweetened by the deity Vāyu (3,4).³¹

[*ashnāti*: to enjoy]

9.67.32:

For him who studies the hymns of Pavamāna (1),

the essence collected by the ṛiṣhis (2),

the goddess Sarasvati yields the milk of knowledge (3),

the butter of light and the rapturous waters (or energies) (4).³²

³⁰ अलाय्यस्य परशुः ननाश तम् (1), आ पवस्व देव सोम (2),

आखुं चिदेव देव सोम (3)

³¹ यः पावमानीः अध्येति (1), ऋषिभिः संभृतं रसम् (2),

सर्वं स पूतम् अश्नाति (3), स्वदितं मातरिश्चना (4)

³² पावमानीः यो अधि एति (1), ऋषिभिः संभृतं रसम् (2),

तस्मै सरस्वती दुहे क्षीरं (3), सर्पिः मधूदकम् (4)

Anuvāka 4: Sūktās (68-85)**68. Extending the Yajna****Riṣhi: Vatsapriḥ Bhālandanah****Metre: Jagatī, (12,4)****9.68.1: Honeyed Soma****9.68.2: Soma helps the plants****9.68.3: Made two distinct worlds****9.68.4: The labouring men****9.68.5: (He is) an offspring of Truth placed above****9.68.6: The falcon brought the Soma from heaven****9.68.7: Rishis place you in the purifier****9.68.8: Skilled in extending the yajna****9.68.9: He finds supreme good for the seeker****9.68.10: Establish a variety of strengths within us****9.68.1:**

The honeyed Soma flows towards the god (Indra) (1),
 just as milking cows go to their calves for giving milk (2).
 The Ray-cows are seated on the grass, making sounds (3).
 They bear the form of the flowing Soma in their udders (4).¹
 [SV (563);]

9.68.2:

Sounding, he re-echoes the earlier chants (1).
 Separating the plants growing upwards (2),
 the luminous one sweetens them (3).
 Crossing the purifier by flowing widely, and speedily (4),
 he destroys (the demons) with his arrows (5).
 The god establishes the desirable (felicities) in the aspirant (6).²
 [ni dadhate: to destroy; dadhak: to establish or uphold]

¹ प्र देवमच्छा मधुमन्त इन्द्रो असिष्यदन्त (1), गाव आ न धेनवः (2),
 बर्हिषदौ वचनावन्त (3), ऊर्धभिः परिस्रुतम् उस्त्रिया निर्णिजं धिरे (4)

² स रोरुवदभि पूर्वा अचिक्रदत् (1), उपारुहः श्रथयन् (2), स्वादते हरिः (3),
 तिरः पवित्रं परियन् उरु ज्रयो (4), नि शर्याणि दधते (5), देव आ वरम् (6)

9.68.3:

The rapturous Soma fashioned the Two and united them (1).
 To make them grow in union, and be free of destruction (2,4),
 he nourished them with his milk of knowledge (3).
 He made distinct the (two) worlds, vast and infinite (5).
 Wandering everywhere, he obtained imperishable strength (6).³
 [Two: Heaven and Earth]

9.68.4:

Wandering, he replenishes the two mothers with the waters (1).
 He, the wise one, nourishes his abode by the law of his nature (2).
 The rays are mixed with grain by labouring men (3).
 He joins with the companions (4).
 He protects the head (5).⁴
 [vājayan: replenishing, (6.5.7); pipishe: mixed;
 apah: waters, works; yavaḥ: grain; mātaraḥ: Heaven and Earth]

9.68.5:

He is born, a seer with a mind of discernment (1).
 (He is) an offspring of the Truth (2),
 placed above by a controlling power (3).
 His is a birth set within in the secrecy (5),
 half arisen into manifestation (6).
 They were both known first when they were young (4).⁵

³ वि यो म॒मे य॒म्या संय॒ती म॒दः (1), साक॑वृ॒धा (2), पर्य॑सा पि॒न्वत् (3), अक्षि॑ता
 (4), म॒ही अ॒पारे रज॑सी वि॒वेवि॑दत् (5), अभि॑-ब्रज॒न् अक्षि॑तं पा॒ज आ द॑दे (6)

⁴ स मा॒तरां वि॒चर॑न् वा॒जय॑न् अ॒पः (1), प्र मे॒धिरः स्व॒धयां पि॒न्वते प॒दम् (2),
 अ॒ंशुः यवै॑न पि॒पिशे॑ य॒तो नृ॒भिः (3), सं जा॒मिभिः॑ न॒स॒ते (4), रक्ष॑ते शि॒रः (5)

⁵ सं दक्षे॑ण॒ मन॑सा जा॒यते क॒विः (1), ऋ॒तस्य॑ ग॒र्भो (2), नि॒हितो य॒मा परः॑ (3),
 यू॒ना ह॒ सन्तां प्रथ॑मं वि ज॒ज्ञतुः॑ (4), गुहां हितं ज॒निम् (5), नेम॑म् उ॒द्यत॑म् (6)

[Lines 2,3: Sun; Lines 5,6: Moon;

Line 4: Both refers to Sun and Moon together. They are regarded as two halves of Soma (S).]

9.68.6:

The thinkers know the form of the rapturous one (1).

The falcon brought the Soma-food from the space beyond (2).

He, with perfect growth, was cleansed in the rivers (3).

He with the Ray is desired (by many) (4);

with the illumined word, he flows around (5).⁶

[*rgmiyam*: one with illumined word, (6.8.4); *ushantam*: desiring, (10.11.3); *amshu*: Ray;

Line 2: See the note in (9.48.3)]

9.68.7:

The ten women rub you bright (1).

On being pressed out, you are placed (in the purifier) (2,4),

by the *riṣhis* with their thoughts and musings (3).

The Soma labours as it flows through the net of sense-life (5,7),

because of the invocation to the gods and because of seekers (6).

Soma grants the gain of plenitude (to the seeker) (8).⁷

[*dhītibhiḥ*: musings, (6.14.1);

yataḥ: goal of journey, (5.27.4), to labour, (8.43.4);]

⁶ मन्द्रस्य रूपं विविदुर्मनीषिणः (1), श्येनो यदन्धो अभरत् परावतः (2),

तं मर्जयन्त सुवृधं नदीषु आ (3), उशन्तम् अंशुं (4), परियन्तम् ऋग्मियम् (5)

⁷ त्वां मृजन्ति दश योषणः (1), सुतं सोम (2), ऋषिभिः मतिभिः धीतिभिः (3)

हितम् (4), अव्यो वारंभिरुत (5), देवहूतिभिः नृभिः (6), यतो (7),

वाजम् आ दधि सातये (8)

9.68.8:

Soma flowing all around has a perfect abode (1,3);
 he is skilled in extending the realm of yajna (2).
 The thinkers sound high the affirmative lauds (for him) (4).
 The sweet Soma flows in streams with waves (5).
 He impels the heavenly words (on earth) (6).
 He, immortal, conquers riches (for the seeker) (7).⁸
 [vayyam: meaning in line 2; (1.54.6) (KS)]

9.68.9:

From heaven, Soma impels all the worlds (1).
 Pressed out by the stones, he is cleansed by Waters and Rays (3,4).
 The purified Soma sits in the vessel (body) (2),
 and finds the supreme good for the dear seeker (5).⁹
 [varivah: supreme good, (5.29.10); happiness, (1.59.5) (KS)]

9.68.10:

After you have been sprinkled by us, may you flow (1,3),
 and establish in us the strength with most variety (2).
 We call the friendly Heaven and Earth (4).
 O gods, establish in us the riches and the hero-strengths (5).¹⁰

⁸ परिप्रयन्तं (1), वय्यं (2), सुषंसदं सोमं (3), मनीषा अभ्यनूषत स्तुभः (4),
 यो धारया मधुमाँ ऊर्मिणां (5), दिव इयति वाचं (6), रयिषाद् अमर्त्यः (7)

⁹ अयं दिव इयति विश्वमा रजः (1), सोमः पुनानः कलशेषु सीदति (2),
 अद्भिः गोभिः मृज्यते (3), अद्भिभिः सुतः (4),

पुनान इन्द्रः वरिवो विदत् प्रियम् (5)

¹⁰ एवा नः सोम परिषिच्यमानो (1), वयो दधत् चित्रतमं (2), पवस्व (3),
 अद्भ्ये द्यावापृथिवी हुवेम (4), देवा धत्त रयिमस्मे सुवीरम् (5)

69. Men Doing Works

Riṣhi: Hiranyastūpaḥ Āngirasah

Metre: 1-8, Jagati; 9-10, Triṣṭup, (11,4)

- 9.69.1: Soma allows itself to be milked
 9.69.2: Soma reaches its goal like an arrow
 9.69.3: Soma energises many plants
 9.69.4: Soma clothes himself with a robe
 9.69.5: The radiance of Sun is created by you
 9.69.6: Soma flows only to the abode of Indra
 9.69.7: Establish plenitude in men doing works
 9.69.8: You are our father and create our growth
 9.69.9: Rain released by Vṛtra's death
 9.69.10: May earth and heaven protect us

9.69.1:

Like arrows in a bow, our lauds are in (Indra) (1).
 (Soma is) released (for Indra's drink) (3),
 just as the mother cow releases its teats for the calf (2,4).
 Just as a mother-cow in front of calf gives a wide stream of milk (5),
 Soma is impelled (to offer itself) by its law of workings (6).¹

9.69.2:

The thoughts of praise become united (with Indra) (1).
 The fresh and sweet Soma is-sprinkled (2),
 and urged into the insides (of Indra) (3);
 like an arrow, the Soma in its continuous movement (4),
 swiftly reaches around its desired goal (5).²

¹ इषुर्न धन्वन् प्रति धीयते मतिः (1), वत्सो न मातुः (2), उप सृजि (3),
 ऊर्धनि (4), उरुधार इव दुहे अग्र आयति (5), अस्य ब्रतेषु अपि सोम इष्यते (6)

² उपो मतिः पुच्यते (1), सिच्यते मधु मन्द्र अजनी (2),
 चोदते अन्तः आसनि (3), पर्वमानः संतनिः प्रघ्नतामिव मधुमान् (4),
 द्रप्सः परि वारंमर्षति (5)

[*sam-taniḥ*: the continuous movement, (5.73.6);
ajani: born, (2.5.4); fresh;]

9.69.3:

Seeking the bride, Soma flows on the skin of sense-life (1).
 In the journey of life, he energises the various plants (2).
 Soma, rapturous, luminous, moves around for yajna (3);
 sharpening his vigour, he shines like a mighty one (4).³
 [Line 1: It refers to the marriage of Soma, with Sūryā, the daughter
 of Sun, described symbolically in (10.85).
vadhūyuh: seeker of bride, (10.85.9) (*soma vadhūyuh abhavat*)
 Line 2: The plants are the daughters of Aditi. Soma energises each
 plant uniquely in the journey of Truth of life.]

9.69.4:

The bull sounds, the milch-cows flock around (1,2).
 The divine powers approach the perfected (place of Soma) (3).
 Soma passes through the white net of sense-life (purifier) (4).
 Soma clothes himself with it as if it is a shining robe (5).⁴
 [*avyata*: puts on (a robe), (9.8.6); *niktam*: purified, luminous;
atkam: robe, (5.74.5); essence of *rasa*, (1.95.7);
niḥ-kṛtam: rightly perfected, (1.2.6), (5.67.1);]

9.69.5:

The luminous, immortal and pure Soma (2),
 is covered in a shining robe which is never crushed (1,3).
 The (Sun) at the back of heaven (4),
 is created by your pure greatenings (5).
 He spread out the two bowls with the power of heaven (6).⁵

³ अव्यै बधूयुः पवते परि त्वचि (1), श्रय्नीते नप्सीः अदितेऋतं यते (2),
 हरिरक्रान् यजतः संयतो मदौ (3), नृम्णा शिशानो महिषो न शोभते (4)

⁴ उक्षा मिमाति (1), प्रति यन्ति धेनवो (2), देवस्य देवीरुपं यन्ति निष्कृतम् (3),
 अत्यक्रमीत् अर्जुनं वारमव्ययम् (4), अत्कं न नित्तं परि सोमो अव्यत (5)

⁵ अमृक्तेन रुशता वाससा (1), हरिः मर्त्यो निर्णिजानः (2), परि व्यत (3),
 दिवस्पृष्टं (4), बर्हणा निर्णिजै कृत (5), उपस्तरणं चम्बोः नभस्मयम् (6)

[*chamvoḥ*: the two bowls, vital and mental body, (9.20.6);
nabhaḥ: heaven, (5.83.3); *upastir*: spread out, (5.81.1);
amṛktaḥ: never crushed, (3.11.6), inviolate (6.1.4);
rushata: shining, (4.7.9); *barhaṇā*: your greatenings, (5.71.1), (9.10.4);
niḥ-nije: pure form; (1.25.13);
nabhaḥ smayam: the smile of heaven, occurs once

Line 6: (alt.) He created the radiance of Sun which covers the two, earth and heaven (S)]

9.69.6:

The rapturous Soma streams move together (2,4),
 like the rays of the Sun destroying foes (3,1).
 They swiftly gallop on the spread-out cloth (yajna) (5).
 They flow to no other abode except that of Indra (6).⁶

[*prasupa*: destroying the foes (S);

tantu: weft, (2.3.6);

Line 5: (2.3.6) states that *tantu* or weft is shaped into the form of sacrifice]

9.69.7:

Like rivers flowing speedily downward to low places (1),
 the rapturous Soma, released by the mighty one goes to (Indra) (2).
 May you grant happiness to those in your presence (3),
 with two states of consciousness and to those with four (4).
 O Soma, establish the plenitude in men doing works (5).⁷

⁶ सूर्यस्येव रश्मयो (1), द्रावयिन्नवो मत्सरासः (2), प्रसुपः (3), साकमीरते (4),

तन्तुं ततं परि सर्गास आशवो (5), नेन्द्रात् ऋते पवते धाम किं चन (6)

⁷ सिन्धोरिव प्रवणे निम्न आशवो (1), वृषंच्युता मदासो गातुमाशत (2),

शं नो निवेशे (3), द्विपदे चतुष्पदे (4), अस्मे वाजाः सोम तिष्ठन्तु कुष्टयः (5)

[*dvipade*: beings with only two states of consciousness such as mind and matter, heaven and earth etc.

chatushpade: beings with 4 states namely, matter, *prāṇa*, mind and supermind or *Vijnana* or *svā*; see note on line 3 in (9.70.1)]

9.69.8:

Make the golden riches endowed with life-energy (2),
with knowledge-rays, and with perfect-hero-might (3),
flow to us (1).

O Soma, you are indeed our father (4).

(For us), you are placed firmly as the head of heaven (5),
you are the creator of our growth (6).⁸

[*vayaḥ-kṛtaḥ*: creator of our growth, (10.7.7);

prasthitān: set to flow, (1.23.1), placed, (7.98.2)

sthana: firmly, (5.87.6)]

9.69.9:

The pure-flowing Soma (1),

goes towards Indra like a car for attaining the felicities (2).

The pressed out Soma goes through the purifier of sense-life (3).

With the killing of *Vṛtra*, the steeds go towards the rain (4).⁹

[When the *Vṛtra* the coverer is killed, the waters or rains are released and they move like steeds.

yayuh: to go, (3.53.2); *haritaḥ*: steeds;

sātim: felicities to be attained, (1.6.10)]

⁸ आ नः पवस्व (1), वसुमत् हिरण्यवत् अश्वावत् (2),

गोमत् यवमत् सुवीर्यम् (3), यूयं हि सौम पितरो मम (4),

स्थनं दिवो मूर्धानः प्रस्थिता (5), वयस्कृतः (6)

⁹ एते सोमाः पर्वमानास (1), इन्द्रं रथा इव प्र ययुः सातिमच्छ (2),

सुताः पवित्रमति यन्ति अव्यं (3), हित्वी वत्रिं हरितौ वृष्टिमच्छ (4)

9.69.10:

O Soma, blissful and faultless, the killer of foes (2),
 flow to the vast Indra (1).
 To the worshipper, bring the riches endowed with delight (3).
 May the divinities, earth and heaven, protect us (4).¹⁰

70. Praying for Immortality

Riṣhi: Reṇuḥ Vaishvāmitraḥ

Metre: Jagati

- 9.70.1: Soma made four beautiful shapes**
9.70.2: Praying for immortality
9.70.3: When thinkings attain Soma
9.70.4: Soma made bright by perfect actions
9.70.5: Destroys the evil one
9.70.6: Knowing the original Truth
9.70.7: Soma's help for doer of good deeds
9.70.8: Creates access to the triple law of working
9.70.9: For satisfying Indra, enter his Soma-store
9.70.10: Make us cross safely as in a ship in the ocean

9.70.1:

The thrice-seven Ray-cows milk (Soma) for him (1),
 with the infusions of Truth in the supreme station (2).
 When the Soma was increased by the Truth (4),
 then he made four beautiful shapes of the worlds (3).¹

[SV (560, 1423);]

[*niḥ nīje*: shape or form, (8.19.23)]

¹⁰ इन्द्रविन्द्राय बृहते पवस्व (1), सुमृळीको अनवद्यो रिशादाः (2),
 भरां चन्द्राणि गृणते वसूनि (3), देवैर्द्यावापृथिवी प्रावतं नः (4)

¹ त्रिरस्मै सप्त धेनवो दुदुहे (1), सत्यामाशिरं पूर्व्ये व्योमनि (2),
 चत्वारि अन्या भुवनानि निर्णिजे चारूणि चक्रे (3), यत् ऋतैः अवर्धत (4)

Line 3: The four worlds are the matter (*anna*), life-force (*prāṇa*), mind (*manas*) and the supermind (*vijnāna* or *svar* or *mahas*). The phrase 'making four out of the one', appears in (1.20.6) as an act of Ṛbhus, the divine artisans.]

9.70.2:

Praying for the delightful nectar of immortality (for his work) (1), the Soma with his seer-wisdom has separated the Two (2), When the seekers know the place of the god with inspiration (4), then Soma pervades the waters with his plenitude (3).²

[Line 2: Two: heaven and earth;

tejishṭha: most brilliant and forceful, (6.12.3)]

9.70.3:

May the immortal and inviolable rays of intuition (1), be with both types of beings (for their protection and growth) (2). When the thinkings (of seeker) seize the king Soma (4), then Soma grants the strength and divine purifying powers (3).³

[two types: see (9.69.7);

devyā punata: divine purifying power]

9.70.4:

Becoming bright by many perfect actions (1), Soma (stands) amongst the mothers in the midworld (2), to measure the worlds (3). He with the delightful nectar protects the laws of action (4). He with the divine vision looks after both the peoples (5).⁴

² स भिक्षमाणो अमृतस्य चारुण (1), उभे द्यावा काव्येना वि शश्रथे (2), तेजिष्ठा अपो मंहना परि व्यत् (3), यदी देवस्य श्रवसा सदो विदुः (4)

³ ते अस्य सन्तु केतवो अमृत्यवो अदाभ्यासो (1), जनुषी उभे अनु (2), येभिः नृम्णा च देव्या च पुनत् (3), आदित् राजानं मनना अगृभ्णत् (4)

⁴ स मृज्यमानो दशभिः सुकर्मभिः (1), प्र मध्यमासु मातृषु (2), प्रमे सचा (3), ब्रतानि पानो अमृतस्य चारुण (4), उभे नृचक्षा अनु पश्यते विशौ (5)

9.70.5:

Being purified for upholding the strength of Indra (1),
 he, joyful, is placed between the earth and heaven (2).
 The mighty one with his strength destroys the evil-one (3).
 Like an archer he challenges the attackers by his strength (4).⁵
 [*shurudhah*: strengths, (1.72.7); forces of battle]

9.70.6:

(Soma) on seeing his mothers (1),
 shouts like the calf seeing the mother-cow (2);
 he thunders like the Maruts (3).
 Knowing the original Truth (4),
 the leader to heaven (5),
 who else can he choose for praise—he of the right-will (6).⁶

9.70.7:

The all-seeing one sharpens his luminous horns (2);
 the mighty one, fierce, roars with his strengths (1).
 Soma sits in his native seat (to help) the doer of good deeds (3).
 (For him), the knowledge rays form the purifier (4).⁷
 [*niḥ-nik*: form, (5.62.4);
avyayī: net of sense-life, purifier;
gavyayī tvak: skin of Ray-cow, surface knowledge]

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- ⁵ स मर्मृजान इन्द्रियाय धार्यस (1), आ उभे अन्ता रोदसी हर्षते हितः (2),
 वृषा शुष्मेण बाधते वि दुर्मतीः (3), आदेदिशानः शर्यहा इव शुरुयः (4)
- ⁶ स मातरा न ददृशान (1), उस्त्रियो नानंददेति (2), मरुतामिव स्वनः (3),
 जानन्नृतं प्रथमं (4), यत् स्वर्णरं (5), प्रशस्तये कर्मवृणीत सुकृतुः (6)
- ⁷ रुवति भीमो वृषभः तविष्यया (1), शुङ्गे शिशानो हरिणी विचक्षणः (2),
 आ योनिं सोमः सुकृतं नि षीदति (3),
 गव्ययी त्वक् भवति निर्णिक अव्ययी (4)

9.70.8:

The pure and bright Soma with faultless body (1),
the luminous, sits on a peak in the net of sense life (2).
Cherished by Mitra, Varuṇa and Vāyu (3),
the sweet Soma creates the access to the triple law of working (4),
to those doing good deeds (5).⁸

[*juṣṭa*: beloved, (5.13.4)]

[*tridhātu*: triple law of working; see note on (9.108.12)]

9.70.9:

O showerer Soma, flow for the advent of the gods (1).
For satisfying Indra's heart desire, enter the Soma-store in him (2).
Protect us from our enemies even before they harm us (3).
Only he who knows the place (4),
can answer the questions on directions (5).⁹

[*hārdi*: heart's desire]

9.70.10:

Hasten to the plenitude like a horse (in a battle) (1).
O Soma, flow into the belly of Indra (2).
O knower, make us cross safely as in a ship in ocean (3).
Like a battling hero, defend us from the revilers (4).¹⁰

⁸ शुचिः पुनानः तन्वम् अरेपसम् (1), अव्ये हरिः नि अंधाविष्ट सानवि (2),
जुष्टो मित्राय वरुणाय वायवे (3), त्रिधातु मधु क्रियते (4), सुकर्मभिः (5)

⁹ पवस्व सोम देववीतये वृष (1), इन्द्रस्य हार्दि सोमधानमा विंश (2),
पुरा नो बाधात् दुरिताति पारय (3), क्षेत्रविद्धि (4), दिश आहा विपृच्छते (5)

¹⁰ हितो न सप्तिरभि बाजर्मर्ष (1), इन्द्रस्येन्दो जठरमा पवस्व (2),
नावा न सिन्धुमति पर्षि विद्वान् (3), शूरो न युध्यन् अव नो निदः स्पः (4)

71. Our Tiered Formation

Riṣi: R̥ṣhabhaḥ Vaishvāmītraḥ

Metre: 1-8, Jagatī; 9, Triṣṭup

- 9.71.1: Creation of the milk of knowledge
- 9.71.2: Moves perfectly with his almightiness
- 9.71.3: He makes the hymns perfect
- 9.71.4: Increases our tiered formation
- 9.71.5: Soma moves to the concealed plane
- 9.71.6: Master of sacrifice proceeds to the gods
- 9.71.7: Showerer responds in voice to the hymns
- 9.71.8: Soma goes with waters to the divine powers
- 9.71.9: With his will-power, he oversees all

9.71.1:

The light of discernment is released (1).

The strong and conscious Soma enters his abode (2),
and protects (the seeker) from the harming rākṣhasās (3).

Soma oversees the creation of heavenly milk of knowledge (4).

To spread the two bowls Soma has shaped the Sun (5).¹

[*opasham*: baton, (10.85.8); one who oversees;

niḥ-nije: to shape, (7.64.1); *upastire*: spread, (5.85.1);

brahma: Sun;

chamvoḥ: two bowls: see (6.20.6); could be also heaven and earth;]

¹ आ दक्षिणा सृज्यते (1), शुष्मि आसद् वेति (2), द्रुहो रक्षसः पाति जागृविः (3),
हरिरोपशं कृणुते नभस्पयं (4), उपस्तिरे चम्बोः ब्रह्म निर्णिजे (5)

9.71.2:

The strong one (Soma) marching around roars like a killer (1).
He travels ever with his hue of almightiness (2),
and kills the covering (demon) (Vṛtra) (3).
Soma, moving perfectly and spreading (4,6),
makes his form pure and shining (5).²

[*ni riṇīte*: travels ever, (5.80.6), *niḥ-kṛtam*: perfected, (5.67.1);
shūṣham: strength, (1.9.10)]

9.71.3:

Pressed out by the stones and arms, he flows (1).
Illumined by hymns from heaven, he grows vigorous (2).
He is happy, embraces and makes the hymns perfect (3,4).
He is purified by waters and is worshipped in yajna (5,6).³

[*parīmaṇi*: yajna (S); (occurs once)

sādhatē: to make perfect; *nasate*: to embrace;

vṛṣhāyate: (*vṛsha-yate*) (*pada*): grows vigorous, (10.94.9), (9.108.2)]

9.71.4:

The powerful Soma increases our tiered formations (2);
and sprinkles (Indra) in heaven with rapture (1,3).
He (Indra) destroys the cities of the foes (4).
In him (Indra), on account of his greatness (7),
the Ray-cows, the eaters of excellent offering (5),
mix the best milk in their raised udders (6).⁴

² प्र कृष्टिहेव शूष एति रोरुवत् (1), असुर्यं वर्णं नि रिणीते अस्य तम् (2),
जहाति ब्रिं (3), पितुरेति निष्कृतम् (4),
उपप्रुतं कृणुते निर्णिजं (5), तनां (6)

³ अद्रिभिः सुतः पवते गर्भस्त्योः (1), वृषायते नभसा वेपते मती (2),
स मौदते नसते (3), सार्धते गिरा (4), नैनित्ते अप्सु (5), यजते परीमणि (6)

⁴ परिं बुक्षं (1), सहसः पर्वतावृधं (2), मध्वः सिञ्चन्ति (3),
हर्म्यस्य सक्षणिम् (4), आ यस्मिन् गावः सुहुत अद (5),
ऊधनि मूर्धन् श्रीणन्ति अग्रियं (6), वरीमभिः (7)

[*agriyam*: supreme, (6.16.48);

varīman: excellent condition, (6.63.3);

parvatā-vṛdham: increases the tiered formation (in us), (9.46.1)]

9.71.5:

The ten sisters impel Soma (to move) to the lap of Aditi (2),
like the arms urging the chariot (1).

When the thinkers give birth (to Soma) (6),

Soma moves to the concealed plane of Ray-cow (3,5),
and ranges its spaces (4).⁵

[*aheṣhata*: urged, (9.22.1); *bhurijāh*: arms;

jigāt: moves, *upajrayati*: ranges (its spaces), (6.6.6)]

9.71.6:

The god approaches the golden seat made of thoughts (2),
just as a falcon goes to its native abode (1).

The hymns impel the Soma to the sacred seat of grass (3).

The master of sacrifice proceeds to the gods like a horse (4).⁶

9.71.7:

The luminous seer comes down from heaven in many ways (1).

The showerer (pervading) in the three planes (2),

responds in voice to the hymns (of worshippers) (3).

Leading in a thousand ways to the realm beyond (4),

he shines at many a sunrise like a singer (5).⁷

[*vi-akta*: manifest in different ways]

⁵ समी रथं न भुरिजोः अहेषत (1), दश स्वसारो अदितेरुपस्थ आ (2),
जिगात् (3), उप ज्रयति (4), गोरपीच्यं पदं (5), यदस्य मनुथा अजीजनन् (6)

⁶ इयेनो न योनिं सदंनं (1), धिया कुतं हिरण्ययम् आसदं देव एषति (2),
ए रिंगन्ति बर्हिषि प्रियं गिरा (3), अश्वो न देवा अप्येति यज्ञियः (4)

⁷ परा व्यक्तो अरुषो दिवः कविः (1), वृषा त्रिपुष्टो (2), अनविष्ट गा अभि (3),
सहस्रणीतिर्यतिः परायती (4), रेभो न पूर्वीः उषसो वि राजति (5)

9.71.8:

His hue creates a form of almightiness (1),
 which repels the entrenched foes on meeting them (2).
 Soma goes to the divine persons (4),
 with the waters (energies) with their own law of nature (3).
 (Soma) becomes one with the perfect hymn (5),
 fronted by the light (or Ray-cow) (6).⁸
 [goagrayā: meaning in line 6 as in (1.53.5), (2.1.16);
 sam-rtā: those coming in contact, (5.7.2);
 sedhati: to repel; sridhaḥ: foes;]

9.71.9:

Encompassing the herds like a bull, he roars (1).
 He puts on himself the might of Sūrya (2).
 (Like) the divine bird, he looks down at the world (3).
 With his will-power, he sees people on all sides (4).⁹
 [adhita: put on, (10.127.1);
 pariyan: encompassing, (10.122.3)]

⁸ त्वेषं रूपं कृणुते वर्णोऽस्य स यत्र अशयत् सम् ऋता सेधति सिधः (2),

अप्सा याति स्वधय (3), दैव्यं जेनं (4),

सं सुष्टुती नसते सं (5), गोअग्रया (6)

⁹ उक्षेवं यूथा परियन् अरावीत् (1), अधि त्विषीः अधित सूर्यस्य (2),

दिव्यः सुपणो अव चक्षत क्षां (3), सोमः परि क्रतुना पश्यते जाः (4)

72. Doers of Work Milk Soma

Riṣhi: Harimantaḥ Āngirasah

Metre: Jagatī

- 9.72.1: He impels upwards the words of singer
 9.72.2: Ten powers cleanse him
 9.72.3: Soma and the daughter of Sun
 9.72.4: Indu is faithful to the law of Truth
 9.72.5: He fills the will of works
 9.72.6: The thinkers and doers of work milk him
 9.72.7: Indra's heart is beautiful
 9.72.8: Do not separate us from riches
 9.72.9: May we have a hundred givings of life-energy

9.72.1:

The luminous one is rubbed (bright) (1).
 He is yoked (to the deities) like a horse (2).
 He is mixed in the vessel with the (products of) Ray-cows (3).
 He impels the words (of singer) upwards (4).
 Soma, the beloved of many, urges abundant (riches) (5,7),
 to one who praises with many hymns and thoughts (6).¹

9.72.2:

Many thinkers together praise (Soma) (1),
 when they milk the Soma into the home of Indra (2).
 The ten powers staying in the same abode (5),
 cleanse the desirable Soma with their skilful arms (3,4,6).²
 [sanīābhiḥ: dwelling in the same abode, (1.69.3);]

¹ ह॒रिं मृजन्ति (1), अरु॒षो न यु॒ज्यते (2), सं धे॒नुभिः क॒लशे सोमो॑ अज्यते (3),
 उ॒द्वाच॑मीरयति (4), हि॒न्वते (5), म॒ती पु॒रुष्ट॒तस्य॑ क॒र्ति चि॒त् (6), परि॒प्रियः (7)

² सा॒कं व्र॑दन्ति ब॒हवो॑ मनी॒षिण॒ (1), इन्द्र॑स्य सोमं ज॒ठरे यत् आ॑-दु॒हुः (2),
 यदी॑ मृजन्ति (3), सुग॑भस्तयो (4), नरः सनी॒ळाभिः द॒शभिः (5), काम्यं॑ मधुं (6)

9.72.3:

Unceasing, Soma goes to the Ray-cows (1).

He brings a delightful chant to the daughter of Sun (2).

The singer offers a pleasing hymn (to Soma) (3).

He is united with the two-kindred sisters (4).³

[*vinam-gr̥sah*: the singer presenting an attractive song, (S) (occurs once); *tirah*: carries, (8.44.30)]

9.72.4:

(Soma) is shaken by men, he is pressed out by the stones (1).

He is dear to the sacred grass, he is the lord of ray-cows (2).

Indu is ancient and faithful to the Law of Truth (3).

He carries many thoughts, his thoughts are pure (4,6).

He perfects the yajna for thinkers (5).

O Indra, Soma flows towards you (7).⁴

[*ṛtviyaḥ*: faithful to the law of Truth, (8.19.31)]

9.72.5:

Soma flows to you according to his law of nature, O Indra (2).

He is impelled to flow in streams by the arms of gods (1).

Being full of the will of works (3),

He is victorious in the pilgrimage-yajna by the thoughts (4).

Like a bird on a tree, the luminous one is seated in the two bowls (5).⁵

³ अरममाणो अत्यैति गा अभि (1), सूर्यस्य प्रियं दुहितुः तिरो रवम् (2),
अन्वस्मै जोषम् अभरत् विनंगुसः (3), सं द्वयीभिः स्वसृभिः क्षेति जामिभिः (4)

⁴ नृधूतो अद्रिषुतो (1), बर्हिषि प्रियः पतिर्गवां (2), प्रदिब इन्दुः ऋत्विग्यः (3),
पुरंधिवान् (4), मनुषो यज्ञसार्धनः (5), शुविर्धिया (6), पवते सोम इन्द्र ते (7)

⁵ नृबाहुभ्यां चोदितो धारया (1), सुतः अनुष्वधं पवते सोम इन्द्र ते (2),
आप्राः क्रतून् (3), समजैः अध्वरे मतीः (4),
वेः न दुषत् चम्बोः आसदत् हरिः (5)

9.72.6:

The thinkers, doers of work, the seers (2),
milk the Soma, the seer who roars and is free of decay (1).
The thinkers and Ray-cows join together (3),
and come to the native abode of Truth (of Soma) (4),
who is ever-reborn (5).⁶

[*amshoh*: Soma, (4.1.10)]

9.72.7:

He upholds the great heaven (2),
and is the navel of the earth (1).
He is increased within (us) (by) waves of waters of rivers (3).
He is the Vajra of Indra, the mighty one (4),
having widely pervading riches (5).
The satisfying Soma flows to Indra's heart which is beautiful (6).⁷

[*ukṣhitah*: increased in being, (1.36.19);

matsarah: satisfying, (1.15.1), (9.13.8)]

9.72.8:

O strong-in-will and shaker, teaching your adorer (2),
flow around the realm of earth (1).
Do not separate us from the felicities (3),
with which you touch the dwellings (4).
May we possess diverse types of riches of golden red form (5).⁸
[*shikṣha*: to teach, (3.19.3)]

⁶ अंशुं दुहन्ति स्तनयन्तम् अक्षितं कविं (1), कवयो अपसौ मनीषिणः (2),
सम् ई गावो मतयौ यन्ति संयतं (3), ऋतस्य योना सदने (4), पुनर्भुवः (5)

⁷ नाभां पृथिव्या (1), धरुणौ महो दिवो (2), अपाम् ऊर्मौ सिन्धुषु अन्तः
उक्षितः (3), इन्द्रस्य वज्रो वृषभो (4), विभूवसुः (5),
सोमो हृदे पवते चारुं मत्सरः (6)

⁸ स तू पवस्व परि पार्थिवं रजः (1), स्तोत्रे शिक्षन् आधून्वते च सुक्रतो (2),
मा नो निर्भाक् वसुनः (3), सादनस्पृशो (4),
रयिं पिशङ्गं बहुलं वसीमहि (5)

9.72.9:

O Soma, from you may we have a hundred givings of life-energy (1),
 a thousand givings of golden Ray-cows (2).
 Grant us the vast impulsions, full of joy and opulence (3).
 O pure-flowing Soma, may you come to our lauds (4).⁹

73. Protects the Ordered Workings for all

Riṣhi: Pavitraḥ Āngirasah

Metre: Jagatī

9.73.1: Soma has made the three worlds

9.73.2: Somās increase the body of Indra

9.73.3: Protects the workings of All

9.73.4: The effectuating scouts

9.73.5: They consume the lawless

9.73.6: The sightless and the deaf

9.73.7: The potent speech

9.73.8: Thrice-purified Soma

9.73.9: The thread of Truth is stretched

9.73.1:

May Somās crushed in the press-stones and crying aloud (1),
 flow to the centre of the abode of the Truth (2).

The powerful Soma has made the three higher worlds (3),
 for the enjoyment (4).

The boat of the Truth carries the good deeds across (5).¹

[ārabhe: for enjoyment, (1.24.5);

Line 1: Somās: the streams of Soma;

nābhi: centre, (4.10.8); navel-centre, (3.17.4)]

⁹ आ तू न इन्द्रो ज्ञातदातु अश्व्यं (1), सहस्रदातु पशुमत् हिरण्यवत् (2),
 उष मास्व बृहती रेवतीः इषो (3), अर्धि स्तोत्रस्य पवमान नो गहि (4)

¹ स्रक् द्रप्सस्य धर्मतः समस्वरन् (1), ऋतस्य योना समरन्त नाभयः (2),
 त्रीन् स मूर्ध्नो असुरश्चक्र (3), आरभे (4), सत्यस्य नावः सुकृतमपीपरन् (5)

9.73.2:

The mighty powers together urge the Soma (1).
 They mix and stir it along with the waves of the ocean (2).
 Manifesting the Rik mantrās by the streams of sweet Soma (3),
 they increase the body of dear Indra (4).²

[Lines 3 and 4: The Soma-delight manifests the luminous mantrās in the subtle body of the worker who releases the Soma with his/her effort. The mantra increases the Indra-power, the power of divine mind in the human being.

ahēṣhata: urged, (9.22.1)]

9.73.3:

The purifiers sit around the potent words (*vāk*) (1).
 The father of these purifiers (Soma), the ancient one (2),
 protects the workings for all entities (3).
 The great Varuṇa and Soma uphold the power to cross the ocean (4).
 The wise seers are able to ascend from the foundations (5).³

[*ārabham*: to ascend, (5.34.5);

dharuṇeṣhu: foundations of things, (3.3.1)

vrata: workings, (1.69.4)

Line 1: Yāska declares that the powers having purification are the Rays of Soma. (Nighantu, 12.32);

Line 4: Soma is identified with the great Varuṇa, the lord of infinities.]

² स॒म्यक् स॒म्यञ्चौ म॒हिषा अ॒हेष॒त (1), सि॒न्धौः उ॒र्माव॒धिं वे॒ना अ॒वीवि॒पन् (2),
 म॒धो॒र्धो॒राभिः ज॒नय॑न्तो अ॒र्कमि॒त् (3), प्रि॒यामि॒न्द्रस्य त॒न्वम॒वीवृ॑धन् (4)

³ प॒वित्र॑वन्तः प॒रि वाच॑मासते (1), पि॒ता एषां प्र॒त्नो (2), अ॒भि रं॑क्षति ब्र॒तम् (3),
 म॒हः संमु॑द्रं वरु॑णः ति॒रो द॑धे (4), धी॒रा इ॒त् शै॒कुः ध॒रुणै॑षु आ॒रभ॑म् (5)

9.73.4:

Somās in a thousand streams become one in the lower regions (1).
 The Rays with their sweet tongues (3),
 become one undeviatingly with higher realms of heaven (2,4).
 The effectuating scouts do not close their eyes (5).
 (Established) in their position as in a bridge (7),
 they become the hurters of sinners (6).⁴

[*asaschataḥ*: undeviatingly, (10.69.8);

bhūrṇayaḥ: effectuating, *spasha*: scouts;]

9.73.5:

The father and mother glorify together these Rays (1).
 Illumined by the hymns, they consume the lawless (foes) (2).
 By means of the wisdom they drive out the foes of Indra (3),
 the black tribe from both the earth and heaven (4).⁵

[*asiknīḥ*: black tribe, (7.5.3), nonhuman creatures of unharmonious
 qualities; *samasvaran*: see (9.63.21)]

9.73.6:

(The rays) impelled by prayers, and rapid thinkings (2),
 glorify together the ancient measure (1).
 They abandon below those who are sightless and also the deaf (3).
 The doers of evil cross not over the path of Truth (4).⁶

[*rabhasa*: with great speed, (2.10.4);

mantavaḥ: thinkers;

⁴ सहस्रधारे अब ते समस्वरन् (1), दिवो नाके (2), मधुजिह्वा (3), असश्चतः (4),
 अस्य स्पशो न नि मिषन्ति भूर्णयः (5), पदेपदे पाशिनः (6), सन्ति सेतवः (7)

⁵ पितुः मातुः अध्या ये समस्वरन् (1), ऋचा शोचन्तः संदहन्तो अब्रतान् (2),
 इन्द्रद्विष्टामप धमन्ति मायया (3), त्वचमसिक्नी भूमनो दिवस्परि (4)

⁶ पत्रात् मानात् अधि आ ये समस्वरन् (1), श्लोकयन्त्रासो रभसस्य
 मन्तवः (2), अप अनक्षासो बधिरा अहासत (3),

ऋतस्य पन्थां न तरन्ति दुष्कृतः (4)

Line 3: 'sightless' and 'deaf' are symbolic epithets, not physical; they refer to persons who have no vision and dont listen well.]

9.73.7:

The seers and thinkers extol the potent speech (*vāk*) (2),
which is purifying and spread in a thousand streams (1).
For these Soma rays, Maruts give swift impulsions (3).
They are harmless scouts, true in movement (4),
have right vision, are all-seeing (5).⁷

[*spasha*: scouts, (4.4.3);

svañchaḥ: *su-añchaḥ*: true in movement, (7.10.3);

iṣhirām: swift impulsions, (5.37.3)]

9.73.8:

(Soma) is the guardian of Truth (1).
(He is) strong-in-will who cannot be overcome (2).
He holds in his heart the thrice-purified Soma (3).
He, the knower, looks over all the planes (or worlds) (4).
He pierces the doers not following the law of working (5).⁸
[*karte*: doers of work]

9.73.9:

The thread of the Truth is stretched upto the purifier (1),
on the tip of Varuṇa's tongue where he remains by his power (2).
The heroes enjoy it by approaching it from all sides here (3),
but one, not a lord of (his) action, steps down lower and lower (4).⁹

⁷ सहस्रधारे वितते पवित्र (1), आ वाचं पुनन्ति कवयो मनीषिणः (2),

रुद्रास एषाम् इषिरासौ (3), अद्रुहः स्पशः स्वञ्चः (4), सुदृशौ नृचक्षसः (5)

⁸ ऋतस्य गोपा (1), न दभाय सुक्रतुः (2), त्री ष पवित्रा हृदि अन्तरा दधे (3),

विद्वान् त्स विश्वा भुवनाभि पश्यति (4),

अव अजुष्टान् विध्यति कर्ते अत्रतान् (5)

⁹ ऋतस्य तन्तुर्विततः पवित्र (1), आ जिह्वाया अग्रे वरुणस्य मायया (2),

धीराश्चित् तत् समिर्नक्षन्त आशता अत्रा (3), कर्तमव पदाति अप्रभुः (4)

[*dhīra*: firm in understanding;

māya: the power of formation of Varuṇa;]

74. Soma unites himself with Actions

Riṣhi: Kakṣhivān Dairghatamasah

Metre: 1-7, 9, Jagatī; 8, Triṣṭup

9.74.1: A house of refuge with wideness

9.74.2: Soma is the supporter of all

9.74.3: Soma-food to one moving towards Truth

9.74.4: Immortality is born

9.74.5: Establishes the child in the lap of Aditi

9.74.6: Soma descends from the third world

9.74.7: Soma unites himself with excellent actions

9.74.8: Those desirous of gods urge him with their minds

9.74.9: You become rapturous after purification

9.74.1:

Born in the delight, he cries out (blissfully) like a child (1).

Powerful, luminous, moving in svar world, he is victorious (2).

For increasing the milk of knowledge (4),

you accompany the seed of things from heaven (3).

With right thinkings, we seek a house of refuge with wideness (5).¹

[*siṣhāsati*: victorious, (5.31.1); ~~sachate~~ cling or accompany]

9.74.2:

The supporter of heaven, the prop (of everything) (1),

the Soma, widely extended, flows filling everywhere (2).

He has upheld together the great earth and heaven (3).

Enveloped in worship, the seer gives the impulsion for all (4).²

¹ शिशुर्न जातो अवं चक्रदत् बने (1), स्वर्यत् वाजी अरुषः सिषासति (2),

दिवो रेतसा सचते (3); पयोवृधा (4), तमीमहे सुमती शर्म सप्रथः (5)

² दिवो यः स्कम्भो धरुणः (1), सु आतत् आपूर्णो अंशुः पर्येति विश्वतः (2),

सेमे मही रोदसी (3), यक्षदावृता समीचीने दाधार समिषः कविः (4)

[*yakṣhat*: to worship, (3.19.1);

ātata: extended, (6.2.6); *sam*: for all (S)]

9.74.3:

To one moving towards the Truth (3),
comes the great feast of the sweet well-prepared Soma food (1),
and the wide Ray-cows of Aditi, the mother infinity (2).

He is the lord of rains and of the shining Ray-cows (4).

(He is) the showerer of waters, the leader (5),

(has) the luminous word, is the increaser of things here (6).³

[*itah*: here; *psaraḥ*: food or nourishment, (1.41.7), (9.2.2)]

9.74.4:

He milks from the heaven the shining milk that is like (his) self (1).
Immortality is born from the navel of Truth (2).

The great givers get together to please the Soma (3).

May the protective powers shower on the earth the energies (4).⁴

[*ava*: on earth; *hita*: stored (energies);

peravaḥ: protectors (S), (occurs once)]

9.74.5:

Combining with the waves, Soma utters a cry (1).

He nourishes the human beings with his god-protecting (body) (2).

He establishes the child in the lap of the mother Aditi (3),

by which we obtain the successors and their extensions (4).⁵

[*tokam*, *tanayam*: (alt.) sons and grandsons;

pinvati: nourish, (7.5.8); *upastha*: lap;]

³ महि प्सरः सुकृतं सोम्यं मधूर्वी (1), गव्यूतिरदितेः (2), ऋतं यते (3),
ईशे यो वृष्टेरित उस्त्रियो (4), वृषाऽपां नेता (5), य इतर्कतिः ऋग्मियः (6)

⁴ आत्मन्वन्नभौ दुह्यते घृतं पयं (1), ऋतस्य नाभिरमृतं वि ज्ञायते (2),
समीचीनाः सुदानवः प्रीणन्ति तं (3), नरो हितमव मेहन्ति पेरवः (4)

⁵ अरावीत् अंशुः सचमान ऊर्मिणां (1), देवाव्यं मनुषे पिन्वति त्वचम् (2),
दधाति गर्भमदितेरुपस्थ आ (3), येन तोकं च तनयं च धामहे (4)

9.74.6:

The Soma is not stuck up and (comes) in thousand streams (1).

May it descend with good progeny from the third world (2).

The Soma with the four navel-centres hidden in the lower heaven (3),
drips with light (5),

and carries the offerings and the nectar (to the gods) (4).⁶

[*nābhaḥ*: navel-centres, chief points of support, (1.43.9);

asaschataḥ: not stuck up, (1.13.6)]

9.74.7:

Soma assumes a white form when it is victorious (1).

He is a great giver, powerful, knows the abundance (2).

With his thoughts, Soma unites himself with excellent actions (3).

He bursts asunder the water-carrying clouds from the heaven (4).⁷

[*siṣhāsati*: see (9.74.1); *bhūmanaḥ*: abundance, (6.71.2);

shamī: actions (S); *abhi sachate*: unites;]

9.74.8:

Like a conquerer, Soma approaches (3),

the white vessel anointed with the (product of) Ray-cow (1),

just like a war-horse eager for battle (2).

Those desirous of gods urge him with their minds (4).

He gives Ray-cows to Kakṣhivan for a hundred winters (5).⁸

[white vessel: pure body;

sasavān: like a conqueror, (10.11.5)]

⁶ सहस्रधारे अव ता असञ्चतः (1), तृतीयै सन्तु रजसि प्रजावतीः (2),

चतस्रो नाभो निहिता अबो दिवो (3), हविः भरन्ति अमृतं (4), घृतञ्चुतः (5)

⁷ श्वेतं रूपं कृणुते यत् सिषासति सोमो (1), मीढ्वाँ असुरो वेद भूमनः (2),

धिया शमी सचते सेमभि प्रवद् (3), दिवस्कर्बन्धम् अब दर्षत् उद्विणम् (4)

⁸ अथ श्वेतं कलशं गोभिर्क्तं (1), कार्ष्णा वाजी (2), अक्रमीत् ससवान् (3),

आ हिन्विरे मनसा देवयन्तः (4), कक्षीवते शतहिमाय गोनाम् (5)

9.74.9:

O pure flowing Soma, before your essence joins the waters (1),
 You rush through the strainer of the net of sense life (2).
 After you are cleansed, you become rapturous for the seers (3).
 O pure-flowing Soma, become tasty for the drink by Indra (4).⁹

75. He is the Vast

Riṣhi: Kaviḥ Bhārgavaḥ

Metre: Jagatī

9.75.1: He is the vast

9.75.2: Tongue of the Truth (*ṛtam*)

9.75.3: He cries down into the jar

9.75.4: Two mothers (earth and heaven)

9.75.5: Impel Indra to give his plenty

9.75.1:

Placed in delight he, the mighty one, flows (2,4),
 to the pleasant names, in which he increases (1,3,5).
 He, the all-seeing ascends the chariot of universal movement (7),
 (the chariot) of the vast Sun, he the vast (*bṛhan*) (6).¹
 [*yahvaḥ*: mighty one, (10.110.3); *bṛhataḥ*: vast (Sun)]

⁹ अ॒द्भिः सौ॒म प॒पृ॒चान॒स्य॒ ते र॒सो (1), अ॒व्यो॒ वारं॒ वि प॒व॒मान॒ धाव॑ति (2),

स मृ॒ज्यमा॑नः क॒विभिः॑ मदि॒न्तम॒ (3), स्व॒द॒स्वेन्द्रा॑य प॒व॒मान॒ पीत॑ये (4)

¹ अ॒भि प्रि॒याणि॑ (1), प॒व॒ते च॒नो॒हितो॑ (2), ना॒मा॒नि (3), य॒हो अ॒धि (4),

ये॒षु वर्ध॑ते (5), आ सूर्य॑स्य बृ॒हतो॑ बृ॒हन् (6),

अ॒धि रथं॑ वि॒ष्वञ्च॑म् अरु॒हत् वि॒चक्ष॑णः (7)

9.75.2:

The beloved Soma flows with his tongue of the Truth (1).
 (He is the) speaker and lord of this thought and (is) invincible (2).
 The Son places the third hidden name of the Parents (3),
 in the luminous world of Heaven (4).²

[*priyam madhu*: pleasant honey; the sweet and adorable Soma, the delight of existence; *pitrōr*: Parents, Heaven (mind) and Earth (matter);

Third hidden name: There are three earths and three heavens; at the summit is the triply luminous world of heaven known as *sva*.

It is described as, 'The Truth, The Right, The Vast', (*satyam ṛtam bṛhat*); it is the world of the, 'vast sun' in (9.75.1); it is the triple back of the dawn (*tripṛṣṭha ushasa*) in (9.75.3)]

9.75.3:

Breaking into light he cries down into the jars (*kalasha*) (1),
 guided by the powers, in the golden sheath (2).

In him the milkings of the Truth cry out (in bliss) (the chant) (3),
 he shines wide on the triple back of the Dawn (4).³

[*kalasha*: jar in which the Soma juice is kept in the rite. It symbolises the human body which stores the Soma-delight generated by conscious work.

nṛbhiḥ: The word *nṛ* seems to have meant originally active, swift or strong, as in the words *nṛmṇa*, strength, *nṛtamo nṛnām* (1.77.4), most puissant of powers. In Veda, it is applied to the gods as the male powers or puruṣhās presiding over the energies of nature, as opposed to the female powers, known as *gnāḥ*, *gnāvah*.]

² ऋतस्य जिह्वा पवते मधु प्रियं (1), वक्ता पतिर्धियो अस्या अदाभ्यः (2),
 दधाति पुत्रः पित्रोरपीच्यं नाम तृतीयम् (3), अर्धं रोचने दिवः (4)

³ अवं द्युतानः कलशौ अचिक्रदत् (1), नृभिर्येमानः कोश आ हिरण्यये (2),
 अभीमृतस्य दोहनां अनूषता (3), अर्धं त्रिपृष्ठ उषसो वि राजति (4)

9.75.4:

Pressed out by the stones (1),
placed in delight by the thoughts (2),
pure, working to shine out the two mothers, (Earth and Heaven) (3),
he runs evenly through the purifier (4).

His stream of honey goes on increasing day by day (5).⁴

[Line 4: Soma the raw delight runs evenly through the sense-mind and thus is purified. For simplicity we have rendered, 'romāṇi avyā' (hairs of sheep) as purifier. The purifier or strainer in which the Soma juice (in the rite) is purified is made of the fleece of the ewe (female sheep, *avi*). Indra is the ram. Hence Ewe must be an energy of Indra, probably the divinised sense-mind (*indriyam*). (SA)]

9.75.5:

Race everywhere, O Soma, for our happiness (1).

Purified by men, clothe yourself with the mixings (2).

With those your raptures that are smiting and wide-extended (3),
impel Indra to give his plenty (4).⁵ (SA, SV, P. 541)

[*āshiram*: infusions, mixings; in the rite, Soma juice is mixed with milk and other ingredients. Symbolically, milk denotes the rays of knowledge;

āhanasah: smiting, (10.125.2)]

⁴ अद्रिभिः सुतो (1), मतिभिश्चनोहितः (2), प्ररोचयन् रोदसी मातरा शुचिः (3),
रोमाण्यव्या समया वि धावति (4), मधोर्धारा पिन्वमाना दिवेदिवे (5)

⁵ परि सोम प्र धन्वा स्वस्तये (1), नृभिः पुनानो अभि वासय आशिरम् (2),
ये ते मदा आहनसो विहायस्तेभिः (3), इन्द्रं चोदय दातवे मघम् (4)

76. He is apt for Work

Riṣhi: Kaviḥ Bhārgavaḥ

Metre: Jagatī

9.76.1: He is apt for work

9.76.2: Those desirous of work

9.76.3: Create plenitude by our thought

9.76.4: He is the father of thoughts and seer-wisdoms

9.76.5: You stay in the lap of waters

9.76.1:

Soma, the upholder of all, flows from the heaven (1).

He is apt for work, is the essence, the discernment of gods (2).

All human beings and gods rejoice in him (3).

He is shining like a horse, let loose by charioteers (4).

He easily restores his massive strength in the rivers (5).¹

[SV (558, 1228); (variant);

kṛtvyaḥ: apt for work, (6.2.8); *anumādyasya*: one to be rejoiced in]

9.76.2:

Like heroes he carries the weapon in his arms (1).

Seeking the Ray-cows in his chariot, he moves to *svar* (2).

The thinkers, and those desirous of work (4,6),

are united with the inspiring Soma (5).

Soma impels the strength of Indra (3).²

[*siṣhāsan*: *sisāsan*: moves, (5.31.1); *ajyate*: united, (3.17.1);

hinvānaḥ: illumining, inspiring, (7.10.1);

gaviṣṭiṣhu: *go-iṣṭiṣhu*: search for Ray-cows, (1.36.8);]

¹ धर्ता दिवः पंचते (1), कृत्यो रसो दक्षो देवानाम् (2), अनुमाद्यो नृभिः (3),

हरिः सृजानो अत्यो न सत्त्वभिः (4), वृथा पाजांसि कृणुषे नदीष्वा (5)

² शूरो न धत्त आयुधा गर्भस्त्योः (1), स्वः सिषासन् रथिरो गविष्टिषु (2),

इन्द्रस्य शुष्मम् ईरयन् (3), अपस्युभिः (4),

इन्दुः हिनवानो अज्यते (5), मनीषिभिः (6)

9.76.3:

Being strengthened (2),
the pure-flowing Soma enters the insides of Indra in waves (1,3).
(O Soma) nourish us (by milking) the Heaven and Earth (4,6),
just as the lightning (milks) the clouds (5).
By your thought, create for us the plenitude day after day (7).³

9.76.4:

Soma, the king of all, having the vision of the Sun-world flows (1),
desiring the thought of the Truth, beyond that of riṣhis (2).
He is purified by the rays of sun (3).
He is the father of thoughts (4),
and possessor of seer-wisdoms unequalled (by others) (5).⁴
[asama: unequalled;
ṛṣhiṣhāt: beyond Rishis (S); (occurs once)]

9.76.5:

O mighty one, you stay in the lap of waters singing a chant (3).
You speedily enter (the purifying) sheath (2),
just like a bull among cows (1).
O most rapturous one, you flow to Indra (4).
With your protection, we become victorious in battles (5).⁵

³ इन्द्रस्य सोमं पर्वमान ऊर्मिणां (1), तविष्यमाणां (2), जठरेष्वा विंश (3),

प्र णः पिन्व (4), विद्युत् अग्नेव (5), रोदसी (6),

धिया न वाजाँ उप मासि शश्वतः (7)

⁴ विश्वस्य राजा पवते स्वर्दशै (1), ऋतस्य धीतिम् ऋषिषाट् अवीवशत् (2),

यः सूर्यस्यासिरेण मृज्यते (3), पिता मंतीनाम् (4), असंमष्टकाव्यः (5)

⁵ वृषेव यूथा (1), परि कोशम् अर्षसि (2), अपाम् उपस्थे वृषभः कर्निक्रदत् (3),

स इन्द्राय पवसे मत्सरिन्तमो (4), यथा जेषाम समिथे त्वोतयः (5)

77. Bird brings Soma

Riṣhi: Kaviḥ Bhārgavaḥ

Metre: Jagatī

9.77.1: The cows of Truth release the light

9.77.2: The bird brings the Soma from Heaven

9.77.3: Somās are beautiful

9.77.4: He establishes a child in the abode of Agni

9.77.5: Being skilful in works, creates all

9.77.1:

(Soma) has a form of Indra's Vajra, most beautiful (2).

He, the most sweet, cries out in the sheath (1).

The cows of Truth with perfect milk release the Light (3).

The cows with sweet milk arrive (4).¹

[SV (556);

vāshrāḥ: lowing cows, the Ray-cows voicing the Truth;

dhenavaḥ: milch-cow;]

9.77.2:

The hawk impelled (by his mother) brought the Soma (3),
from the heaven crossing the worlds (2,4).

Hence Soma flows from ancient times (in this world) (1).

Trembling and fearful of the arrow of Kṛshānu (6,8),

(the bird) with one-pointed mind brings the sweet-Soma (5,7).²

[*mathāyan*: snatched; *kṛshānu* is regarded as the protector of Soma who wanted to prevent the snatching of Soma by the bird. For more details, see the essay (ix), 'The Legend of Soma and the Falcon'.]

¹ एष प्र कोशे मधुमाँ अचिक्रदत् (1), इन्द्रस्य वज्रो वपुषो वपुष्टरः (2),
अभीम् क्रतस्य सुदुघा घृतश्रुतौ वाश्रा (3), अर्षन्ति पर्यसा इव धेनवः (4)
² स पूर्व्यः पवते (1), यं दिवस्परि (2), इयेनो मथायत् ईषितः (3),
तिरो रजः (4), स मध्व आ युवते (5), वेर्विजान इत् कृशानोः अस्तुः (6),
मनसाह (7), बिभ्युषा (8)

9.77.3:

May the Soma (prepared) earlier and later (1),
 flow giving us the great plenitude and the Ray-cows (2).
 (The Somās) accept every offering and prayer (4).
 They are beautiful and pleasing for sight like women (3).³

9.77.4:

Knowing those desiring to slay us, may Indu slay them (1),
 with a one-pointed mind (2).
 He is praised by many (8).
 Staying in the abode of Agni, he establishes a child (4).
 He flows to the stall of Ray-cows with much milk (5).⁴
 [urubjam: with much milk (S), (occurs once);
 satrāchā manasā: concentrated mind, (7.100.1);
 arṣhati: to flow (occurs mainly in Maṇḍala 9)]

9.77.5:

He creates everything being skilful in works (1,3),
 (He) is the essence, great, unassailable Varuṇa (4).
 For the sake of persons moving everywhere (5),
 Soma flows to them from heaven (2).
 Soma helps friends in their battle against hostiles (6).
 The master of sacrifice, desirous of showering gifts, roars (7,9),
 like a horse amidst a herd of mares (8).⁵
 [vrjaneṣhu: battle, (1.51.15); Varuṇa: Master of Infinity]

- ³ ते नः पूर्वास उपरास इन्द्वो (1), महे वाजाय धन्वन्तु गोमते (2),
 ईक्षेण्यासो अहो न चारवो (3), ब्रह्मब्रह्म ये जुजुषुः हविर्हविः (4)
⁴ अयं नो विद्वान् वनवत् वनुष्यत इन्दुः (1), सत्राचा मनसा (2), पुरुषुतः (3),
 इनस्य यः सदेने गर्भमादधे (4), गवाम् उरुब्जम् अभ्यर्षति ब्रजम् (5)
⁵ चक्रिः (1), दिवः पवते (2), कृत्व्यो (3), रसो महौ अदब्धो वरुणो (4),
 हुरुक् यते (5), असावि मित्रो वृजनेषु (6), यज्ञियो (7), अत्यो न यूये (8),
 वृषयुः कर्निक्रदत् (9)

78. Many are his Paths, the Conqueror

Riṣhi: Kaviḥ Bhārgavaḥ

Metre: Jagatī, (12,4)

9.78.1: Clad in waters, he aspires to the hymns

9.78.2: Many are his paths

9.78.3: Apsarās and Thinkers

9.78.4: Soma is the Conqueror

9.78.5: Soma is desirous of us

9.78.1:

The king flows, creating the word (1).

Clad in the waters, he aspires to the hymns (2).

The impurities (in Soma) are captured by the net of sense-mind (3).

Pure and well-done, he goes to the gods (4).¹

[*aviḥ tānvā*: sheep's fleece, the net of sense-mind, (purifier);

iyakṣhati: aspires, (10.11.6)]

9.78.2:

The (divine) powers prepare the Soma for the sake of Indra (1).

The seer, all-seeing Soma joins with the waves in the delight (2).

Many are the paths for you to flow (3).

Thousands are the luminous (streams of) life-energy (4);

ready to take their seats in the vessel (body) (5).²

¹ प्र राजा वाचं जनयन् असिष्यदत् (1), अपो वसानो अग्निं गा इयक्षति (2),

गृष्णाति रिप्रम् अविः अस्य तान्वा (3),

शुद्धो देवानामुप याति निष्कृतम् (4)

² इन्द्राय सोमं परिं पिच्यसे नृभिः (1), नृचक्षा ऊर्मिः कविः अज्यसे वने (2),

पूर्वीहिं तै सुतयः सन्ति यातवे (3), सहस्रमश्वा हरयः (4), चमूषदः (5)

9.78.3:

The *apsarās* and the thinkers seated in the (midworld) ocean (1),
at its border, go to the wise Soma (2).

They urge him to conquer the dwellings (of the hostiles) (3).

They beg happiness from the undecaying pure-flowing Soma (4).³

[*sakṣhaṇim*: see (9.71.4); conquer (with your grace), (KS) (1.111.3);
apsara: those who move in waters, (10.123.5), not the beings
mentioned in the Purāṇās.]

9.78.4:

Soma conquers the Ray-cows, he wins the chariots (1),
(wins) gold and even heaven (2);

he, the conqueror of the waters, flows pure (3),

(is) the conqueror of thousands (4).

The gods have created the Soma for drinking (5).

(The Soma is) flowing rapturous, most tasty (6),

(is) the cause of happiness, in dawn-red drops (7).⁴

[*drapsa*: derived from *dru*, usually indicates movement; here it is
flying drops, (1.14.4), (1.64.2)]

9.78.5:

O pure Soma, being desirous of us (1),

flow to us granting the true riches (2).

Kill the foes whether near or far off (3).

Prepare fearless paths for our Ray-cows (4).⁵

³ रामुद्रिया अप्सरसौ मनीषिणमासीना (1), अन्तरभि सोममक्षरन् (2),
ता ई हित्वन्ति हर्म्यस्य सक्षणिं (3), याचन्ते सुप्तं पर्वमानमक्षितम् (4)

⁴ गोजिन्नः सोमौ रथजित् (1), हिरण्यजित् स्वः जित् (2), अब्जित् पवते (3),
राहस्रजित् (4), यं देवासः चक्रिरे पीतये (5), मदं स्वादिष्टं (6),
द्रुप्तार्गुरुं नपोभुवम् (7)

⁵ एतानि सौमं पर्वमानो अस्मयुः (1), सत्यानि कृण्वन् द्रविणानि अर्षसि (2),
जहि शत्रुम् अन्तिके दूरके च (3), य उर्वी गव्यूतिम् अभयं च नस्कृधि (4)

79. You have a Perfect Form

Riṣhi: Kaviḥ Bhārgavaḥ

Metre: Jagatī

9.79.1: The impulses of non-givers

9.79.2: To have riches all the time

9.79.3: Destroys those who cause calamities

9.79.4: You climb to the peaks of earth

9.79.5: You, gracious, have a perfect form

9.79.1:

May the out-pressed Soma-delight (2),

luminous, go to the vast heaven (3).

(May it) spontaneously rush to us (1).

May the impulses of non-givers be not fruitful (4).

May our foes be destroyed (5),

May our thoughts win (6).¹

[SV (555), (variant); (*ashnāna*, *deveṣhu* in SV; *nashanna*, *diveṣhu* in RV); *saṇiṣhanta*: to win; *achodasaḥ*: spontaneously, (not impelled)]

9.79.2:

May the delight-dripping Soma flow to us (giving) riches (1,2).

May we overcome foes by its steed-energies (3).

Crossing all the obstacles of the human beings (4),

may we be able to have riches all the time (5).²

[*junīmasi*: overcome (foes) (S), (occurs once)]

¹ अ॒चोद॑सौ नो धन्व॒न्तु (1), इ॒न्द्रवः॑ प्र सु॒वाना॑सौ (2), बृ॒हत् दि॒वेषु॑ हर॒यः (3),
वि च॒ नश॑न् नः इ॒षो अर॑तियो (4), अर्यो न॑शन्त॒ (5), स॒निष॑न्त नो धि॒यः (6)

² प्र णो॑ धन्व॒न्तु इ॒न्द्रवो म॑द॒च्युतो॑ (1), ध॒ना वा॒ (2),
येभिः॑ अ॒र्वतो॑ जु॒नीम॑सि (3), ति॒रो म॑र्त॒स्य क॑स्य॒ चित् परि॑हृतिं (4),
व॒यं ध॒नानि॑ वि॒श्वधा॑ भरेमहि (5)

9.79.3:

He is the destroyer of his foes (1);
 he is the tearer of the foes of others (his devotees) (2).
 The pure-flowing Soma destroys those who bring calamity (4),
 just as thirst overcomes one in a desert (3).³
 [duḥ-ādhyah: those who bring calamity, (8.71.7);
 arātyah: hostile-forces, (5.2.6)]

9.79.4:

The supreme Soma, the navel of heaven, receives (the offering) (1).
 On being cast, you climb to the peaks of earth (2).
 The stones eat you (and release you) to the purifier (3).
 The thinkers milk you in the water with their hands (4).⁴
 [ruruhuḥ: ascend, (5.7.5);
 Line 2: kṣhipaḥ: being thrown, being cast, being released]

9.79.5:

(O Soma), you are gracious and have a perfect form (1).
 The supreme powers impel the glories of the Soma-essence (2).
 Pure flowing Soma, you destroy those who repeatedly revile us (3).
 Let the powerful, dear and rapturous (Soma) manifest to us (4).⁵
 [abhishriyaḥ: glories, (10.66.8); tunje: impulsion, (1.7.7);
 subhvam: gracious, (5.41.13);
 āviḥ: manifestation, (4.4.5); to protect;]

³ उ॒त स्व॒स्या अ॒रा॒त्या अ॒रिः (1), हि ष॒ उ॒तान्य॒स्या अ॒रा॒त्या वृ॒को हि षः (2),

ध॒न्व॒न् न तृ॒ष्णा स॒म॒रीत॒ (3), तौ अ॒भि सोमं॒ ज॒हि प॒व॒मान॒ दुरा॒ध्यः (4)

⁴ दि॒वि ते॒ नाभा॑ प॒र॒मो य आ॒द॒दे (1), पृ॒थि॒व्यास्तै॑ रु॒हुः सा॒न॒वि क्षि॒पः (2),

अ॒द्र॒यः त्वा ब॒प्स॒ति गो॒रधि॑ त्व॒चि (3), अप्सु॑ त्वा ह॒स्तैः दु॒दुहुः म॒नी॒षिणः॑ (4)

⁵ ए॒वा तं इ॒न्द्रो सु॒भ्वं सु॒पे॒शंसं॑ (1), रसं॑ तु॒ञ्ज॒न्ति प्र॒थ॒मा अ॒भि॒श्रियः॑ (2),

नि॒र्द॒निदं॑ प॒य॒मान॒ नि ता॑रिष (3), आ॒वि॒स्ते शु॒ष्मो भ॒वतु॑ प्रि॒यो म॒दः (4)

80. Soma increases Life-span and Inspiration

Riṣhi: Vasuḥ Bhāradvājaḥ

Metre: Jagati

9.80.1: Soma and Bṛhaspati

9.80.2: Increases the inspiration and life-span

9.80.3: He is of perfect form with inspired knowledge

9.80.4: The ten light-throwers milk you

9.80.5: You go like waves of water to all gods

9.80.1:

The streams of Soma, strong in vision, flow purifying (1).

By Truth, Soma calls the gods above heaven (2),

Soma shines very bright by the thunder of Bṛhaspati (3),

Our Soma pressings pervade like the ocean (4).¹

[*ravathaḥ*: the sound which destroys demons, (1.100.13);

havam: to call, (in many mantrās)]

9.80.2:

O lord of plenitude, the unslayable (Ray-cows) praise (you) (1).

O luminous one, you ascend to your impregnable abode (2).

O Soma, you are the showerer, rapturous and flow to Indra (4).

You increase the great inspiration and lifespan of the opulent (3).²

[*ayaḥ-hatam*: impregnable, (9.1.2)]

¹ सोमस्य धारा पवते नृचक्षस (1), ऋतेन देवान् हवते दिवस्परि (2),

बृहस्पते र्वथेना वि दिद्युते (3), समुद्रासो न सर्वनानि विव्यचुः (4)

² यं त्वा वाजिन् अघ्न्या अभ्यनूषत (1), अयौहतं योनिमा रोहसि युमान् (2),

मघोनामायुः प्रतिरन् महि श्रव (3), इन्द्राय सोम पवसे वृषा मदः (4)

9.80.3:

Soma flows into the insides of Indra (1).

Soma is most rapturous, clad in strength (2).

He is of perfect form, one with inspired knowledge (3).

He extends himself to be in the front of all the worlds (4).

The luminous one, showerer, playfully flows like a steed (5).³

[*papratha*: extends (himself), widens, (5.38.2);

kukṣhā: belly, insides of (Indra);

sumangalaḥ: one of perfect-form, (2.42.1)]

9.80.4:

The leaders, the gods, and the ten light-throwers milk you (1,3,5),
who is most sweet and is in thousand streams (2,4).

With the stones, the cosmic powers impel and release you (6).

O conqueror of a thousand, may you flow to All-gods (7).⁴

[*kṣhipaḥ*: those who throw the light, (9.79.4)

prachyutaḥ: to impel, (S);]

9.80.5:

The skilful ten powers who throw light (1,5),

milk you by the press-stones amidst the waters (energies) (3,5).

You are rapturous and mighty (2,4).

O pure-flowing Soma, like the waves of a river, you go (7),

to Indra and the divine persons to make them rapturous (6).⁵

³ एन्द्रस्य कुक्षा पवते (1), मदिन्तम ऊर्ज वसानः (2), श्रवसे सुमङ्गलः (3),
प्रत्यङ् स विश्वा भुवनाभि पप्रथे (4), क्रीळन् हरिः अत्यः स्यन्दते वृषा (5)

⁴ तं त्वा देवेभ्यो (1), मधुमत्तमं (2), नरः (3), सहस्रधारं (4),
दुहते दश क्षिपः (5), नृभिः सोम प्रच्युतो ग्रावभिः सुतो (6),
विश्वान् देवाँ आ पवस्वा सहस्रजित् (7)

⁵ तं त्वा हस्तिनो (1), मधुमन्तम् (2), अद्रिभिः दुहन्ति अप्सु (3),
पृन्भं (4), दश क्षिपः (5), इन्द्रं सोम मादयन् दैव्यं जनं (6),
सिन्धौः इव उर्मिः पवमानो अर्षसि (7)

81. Two-fold birth of Gods

Riṣhi: Vasuḥ Bhāradvājaḥ

9.81.1: Soma of perfect form

9.81.2: Two-fold birth of gods

9.81.3: Teach us about perfect knowledge

9.81.4: Great givers and well-governing Sarasvatī

9.81.5: All the gods take pleasure in Soma

Metre: 1-4, Jagatī; 5, Triṣṭup

9.81.1:

The waves of the pure-flowing Soma of perfect form (1,3),
go to the inner abode of Indra (2).

The pressed Soma mixed with the curds (4,7),
and other glories of Ray-cow (5),

makes the hero highly rapturous and bounteous to giver (6).¹

[*supeshasaḥ*: perfect-in-form, (5.57.4);

dadhnā: curds]

9.81.2:

The Soma, the showerer, flows to the vessels (1,3),
like a load-bearing horse gracefully moving (2).

Soma knows the two-fold birth of the gods (4),

who come to the yajna from there (heaven) and here (5).²

[*raghu*: has the meaning 'swift' in many places;

raghu-vartani: lightly-moving (S).]

¹ प्र सोमस्य पर्वमानस्य ऊर्मय (1), इन्द्रस्य यन्ति जठरं (2), सुपेशसः (3),
दध्ना यदीम् उन्नीता (4), यशसा गवां (5),
दानाय शूरम् उत् अमन्दिषुः (6), सुताः (7)

² अच्छा हि सोमः कलशाँ असिष्यदत् (1), अत्यो न वोळ्हा रघुवर्तनिः (2),
वृषा (3), अथा देवानाम् उभयस्य जन्मनो विद्वाँ (4),
अंशोति अमुत इतश्च यत् (5)

9.81.3:

O pure-flowing Soma, make the riches (spread) everywhere (1).

O delight, opulent one, become the giver of great riches (2).

O founder of our growth to wideness, shining one (4),

teach us about the perfect-knowledge (3,5).

Do not send our acquisitions far away (6).³

[*gayam*: acquisition, (5.10.3); *vasave*: shining one, (5.3.12);

suchetanā: perfect in knowledge, (5.65.3);

rādhasaḥ: riches, (6.4.7), achievements, (10.140.5);

vayaḥ-dhaḥ: line 4 as in (2.3.9);]

9.81.4:

O pure Soma, may the great givers, Pūshan (1),

Mitra, Varuṇa of one mind come to us (2);

Bṛhaspati, Maruts, Vāyu, Ashvins, Tvaṣṭā, Savitā (3),

and the well-governing Sarasvati (come to us) (4).⁴

[*suyamā*: well-governed, (5.28.3)]

9.81.5:

The all-pervading Heaven and Earth, the gods, Aryaman (1),

Aditi, Vidhatar, Bhaga, praised by gods and men (2),

the wide midworld, the All-gods (3),

take pleasure in the pure-flowing Soma (4).⁵

[Bhaga: see (9.109.13)]

³ आ नः सोम पवमानः किरा वसु (1), इन्द्रो भवं मघवा राधसो महः (2),

शिक्षा (3), वयोधो वसवे (4), सु चेत्तुना (5),

मा नो गयम् आरे अस्मत् परा सिचः (6)

⁴ आ नः पूषा पवमानः सुरातयो (1), मित्रो गच्छन्तु वरुणः सजोषसः (2),

बृहस्पतिर्मरुतौ वायुरश्विना त्वष्टा सविता (3), सुयमा सरस्वती (4)

⁵ उभे द्यावापृथिवी विश्वमिन्वे अर्यमा देवो (1), अदितिर्विधाता

भगो नृशंस (2), उरु अन्तरिक्षं विश्वे देवाः (3), पवमानं जुषन्त (4)

82. May we live for you

Riṣhi: Vasuḥ Bhāradvājaḥ

Metre: Jagatī

9.82.1: Seated in the abode of light

9.82.2: Happiness which destroys our stumbling

9.82.3: Resides in the peaks of the navel of earth

9.82.4: May we live for you .

9.82.5: Grant a happy path to us, the moderns

9.82.1:

The pressed out Soma is luminous and a showerer (of energies) (1).

He, mighty as a king, goes forth sounding like a Ray-cow (2).

He becomes purified going through the covers of sense-life (3).

He is seated in the abode of light like a hawk (4).¹

[SV (562, 1316);]

[*yoni*: seat, abode]

9.82.2:

O seer, you go to the mighty creator (1).

Like a clean horse, you go to the gain of plenitude (2).

O Soma, give us happiness by destroying our evils or stumblings (3).

With the robe of light, you go around with perfect shape (4).²

[*vedhasaḥ*: ordainer of works, (6.16.22); creator, (3.10.5);

māhinam: mighty;]

¹ असावि सोमो अरुषो वृषा हरी (1), राजैव दस्मो अभि गा अचिक्रदत् (2), पुनानो वारम् पर्येति अव्ययं (3), श्येनो न योनिं घृतवन्तम् आसदम् (4)

² कविः वेधस्या पर्येति माहिन्म् (1), अत्यो न मृष्टो अभि वाजमर्षसि (2), अपसेधन् दुरिता सोम मृळ्य (3), घृतं वसानः परि यासि निर्णिजम् (4)

9.82.3:

The winged and mighty (Soma) whose father is Parjanya (1),
establishes his residence on the peaks in the navel of earth (2).
The sisters, the waters, flow to the Ray-cows (3).
He joins with the stones in his advent in the pilgrim-journey (4).³

9.82.4:

As a wife to her husband, you grant happiness (to the seeker) (1).
O son of Pajra, listen to me, I declare to you (2).
In the midst of our praises, move around (us) (3),
so that we may live for you perfectly (4).
O faultless one, be conscious in the struggle (against foes) (5).⁴
[*jīvase*: so that we may live for you, (1.37.15);
vṛjana: struggle, (6.11.6); crooked things, (5.12.5);]

9.82.5:

O Invincible, in ancient times, in hundred and thousands (1),
you gave the plenty, O Indu (2).
Now flow for the moderns also, granting happy path (3).
The waters cling to your laws of workings (4).⁵
[*pari-ayāḥ*: to move (S), (occurs once);
amṛdhrāḥ: invincible, (5.43.13);]

-
- ³ पर्जन्यः पिता महिषस्य पर्णिनो (1), नाभां पृथिव्या गिरिषु क्षयं दधे (2),
स्वसार आपौ अभि गा उतासरन् (3), सं ग्रावभिः नसते वीते अंध्वरे (4)
⁴ जायेव पत्यौ अधि शेवं मंहसे (1), पज्राया गर्भं शृणुहि ब्रवीमि ते (2),
अन्तर्वाणीषु प्र चरा (3), सु जीवसे (4), अनिन्यो वृजनं सोम जागृहि (5)
⁵ यथा पूर्वैभ्यः शतसा अमृध्रः सहस्रसाः (1), पर्यया वाजमिन्दो (2),
एवा पवस्व सुविताय नव्यसे (3), तव व्रतमन्वापः सचन्ते (4)

83. Unripe one Tastes not the Delight

Riṣhi: Pavitraḥ Āngirasah

Metre: Jagati

9.83.1: The unripe one tastes not the delight

9.83.2: He ascends by conscious heart

9.83.3: Forming knowledge (*māyā*)

9.83.4: Those utterly perfected in works

9.83.5: Conquer the vast knowledge

9.83.1:

Wide spread out for you is the purifier (1),

O Master of the soul (*brahmaṇaspati*) (2).

Manifesting in the creature, you pervade all his members (3).

He tastes not that delight (5),

who is unripe and whose body has not suffered in the heat (4).

They alone are able to bear that (delight) and enjoy it (7),

who have been rendered mature (by the flame) (6).¹

[This mantra indicates the importance of practicing purity in life before beginning any serious spiritual practice. Otherwise their bodies may break like an unbaked jar.]

pavitram: in the rite, it is the strainer or the purifying sieve. It is the symbol of the mind enlightened by knowledge or the enlightened conscious heart.

brahmaṇaspati: master of soul; same as Bṛhaspati and Gaṇapati;

prabhu: becoming, coming into existence in front of the consciousness, at a particular point as a particular object or experience. The related word *vibhu* means, 'coming into existence pervasively'. (SA)

āma: delight; *śrītāsa*: one rendered mature (by Agni), (10.16.1)

¹ पवित्रं ते विततं (1), ब्रह्मणस्पते (2), प्रभुर्गात्राणि पर्येषि विश्वतः (3),

अतस्तनूः (4), न तदामो अश्नुते (5), शुतास इत् (6), वहन्तः तत् समाशत (7)

The imagery in this mantra closely follows the physical facts of the purifying of the Soma-juice and its pouring into the jar. The strainer or purifying instrument spread out in the seat of heaven seems to be the mind enlightened by knowledge (*chetas*); the human system is the jar. Soma in this mantra is addressed as Brahmanaspati, master of the creative word. Soma, the lord of Ānanda, is the true creator who possesses the soul and brings out of it a divine creation. This feature is mentioned elsewhere in RV (9.96.5).

After straining, the Soma-juice which is turned into Ānanda comes pouring into all the members of the human system as into a jar and flows through all of them completely in their every part. So all the physical system becomes full of the touch and exultation of the divine Ānanda.

But it is not every human system that can hold, sustain and enjoy the potent and often violent ecstasy of that divine delight. The physical system of the man must have been prepared by suffering and conquering all the torturing heats of life so that the body can withstand the intake of Soma-delight. (SA, SV p. 343)]

9.83.2:

The strainer through which the heat of him is purified (1),
is spread out in the seat of Heaven (2).

Its threads shine out and stand extended (3).

His swift (ecstasies), foster (the mind and body) of their purifier (4).

He ascends to the high level of Heaven (5),

by the conscious (heart) (6).²

[*avanti*: to foster and increase;

pavitāram: of their purifier, (SA)]

² तपोष्पवित्रं (1), विततं दिवस्पदे (2), शोचन्तो अस्य तन्तवो व्यस्थिरन् (3),
अवन्त्यस्य पवितारम् आशवो (4), दिवस्पृष्टमधि तिष्ठन्ति (5), चेतसा (6)

9.83.3:

This is the supreme dappled Bull (2),
that makes the Dawns to shine out (1),
(This is) the Male that bears the worlds of the becoming (3),
and seeks the plenitude (4).

The Fathers who had the forming knowledge made a form of him (5),
by that power of knowledge (*māyayā*) which is his (6).

Strong in vision, the fathers set him within as a child to be born (7).³

[SV (596, 877); *agriya*: supreme;

māyaya: by the power of knowledge; *mamire*: made a form;

mayāvinah: those who have the forming knowledge;

In RV (9.83.1), the Rishi has spoken of Soma in his impersonal manifestation, as the Ānanda or delight of divine existence in the human being's conscious experience. In this verse, Soma appears as the Supreme personality, the high and universal deva. He, the supreme dappled Bull, makes the Dawns to shine. 'Dappled' signifies the variety in his manifestation. Soma is the first Dappled Bull, the generator of the world of the becoming since everything proceeds from his delight or Ānanda, as stated in RV (9.96.5). He makes the Dawns to shine out—the dawns of illumination, mothers of the radiant herds of the Sun. He seeks the plenitude (line 4), that is to say the fullness of being, force, consciousness, the plenty of the godhead which is a condition of the divine delight.

pitārah: They are in 2 classes namely a class of deities including the divine Angirasa seers, and the human ancestors, (*pitāro manuṣyaḥ*, (4.1.13)). The fathers, (second type) are the ancient rishis who discovered the way of the Vedic mystics and are supposed to be still spiritually present presiding over the destinies of the race. They are working in man for his attainment of immortality. They have

³ अरुरुचत् उषसः (1), पृश्निरग्रिय (2), उक्षा बिभर्ति भुवर्नानि (3),

वाजयुः (4), मायाविनो ममिरे (5), अस्य मायया (6),

नुचक्षसः पितरो गर्भमा दधुः (7)

received the divine vision (*nṛchakṣhaḥ*) by which they can go behind the physical and mental consciousness (*rodasi*) to the vast truth and bliss. (SA)]

9.83.4:

As the Gandharva he guards his true seat (1).
As the supreme and wonderful One (3),
he keeps the births of the gods (2).
The lord of the inner setting (5),
seizes the enemy within by means of subtle powers (4).
Those who are utterly perfected in works (6),
taste the enjoyment of his honey-sweetness (7).⁴
[Gandharva: the Lord of the hosts of delight;
Soma is identified with Gandharva; see (9.86.36)
nidhayā: inner setting (SA); the subtle ropes (S).]

9.83.5:

In you is the food (or offering), you are that divine food (1),
you are the vast, the divine home (2).
Wearing heaven as a robe (3),
you encompass the march of the sacrifice (4).
O King, your chariot is your enlightened and conscious heart (5),
with it you ascend to the plenitude (6).
With your thousand burning brilliances (7),
you conquer the vast knowledge (of the immortal state) (8).⁵
[*pavitra*: purifying sieve in the rite; the purified and enlightened heart.]

⁴ गन्धर्वः इत्था पदमस्य रक्षति (1), पार्ति देवानां जनिमानि (2),
अद्भुतः (3), गुह्यगतिं रिपुं निधया (4), निधार्पतिः (5),
सुकृत्तमा (6), मधुनः भक्षमाशत (7)

⁵ हविर्हविष्मो (1), महि सन्न दैव्यं (2), नभो वसानः (3),
परि यासि अध्वरम् (4), राजा पवित्ररथो (5), वाजमारुहः (6),
सहस्रभृष्टिः (7), जयसि श्रवो बृहत् (8)

84. Soma flows by seer-wisdoms

Riṣhi: Prajāpatiḥ Vāchyah

Metre: Jagatī

9.84.1: Create the Supreme good for us

9.84.2: Soma pervades all the worlds

9.84.3: Soma is created by Sun amidst plants

9.84.4: He places the heart of Indra in humans

9.84.5: He flows by seer-wisdoms

9.84.1:

O wide-seeing one, who causes rapture in gods, flow forth (1),
with the waters, to Indra, Varuṇa and Vāyu (2).

Create new for us the happiness and the supreme good (3).

Call the divine persons into the wide-dwelling (4).¹

[*urukṣhitau*: wide-dwelling, (7.100.4);

variva: supreme good, (5.29.11);

svastimataḥ: full of happiness, indestructible, (1.90.5)]

9.84.2:

The immortal Soma stands above the worlds (1).

He goes around all of them (2).

Approaching them, he binds them and spreads them out (3).

Soma clings to (or pervades them) just as Sun clings to dawn (4).²

[*abhiṣṭāya*: approaching them, (2.34.14);

siṣhakti: to cling, pervade, (5.73.8)]

¹ पर्वस्व देवमादनो विचर्षणिः (1), अप्सा इन्द्राय चरुष्मय वायवे (2),

कृधी नो अद्य वरिवः स्वस्तिमत् (3), उरुक्षितौ गृणीहि दैव्यं जनम् (4)

² आ यस्तस्थौ भुवनानि अमर्त्यो (1), विश्वानि सोमः परि तानि अर्षति (2),

कृण्वन् संचृतं विचृतम् अभिष्टय (3), इन्दुः सिषक्ति उषसं न सूर्यः (4)

9.84.3:

By the (Sun's) rays Soma is created amidst the plants (1),
for the happiness of gods (2).

He impels (human beings) to the proximity of riches (3).

When pressed out, Soma flows in luminous streams (4),
giving rapture to Indra and the divine persons (5).³

[*upā-vasuḥ*: proximity to riches, (6.56.6);

iṣhayan: one who impels; giver of impulse for progress, (6.1.2)]

9.84.4:

Soma, the conqueror of thousands, flows (1),

urging the speech with swift impulsions (2).

(He is) the waker in the dawn (3).

With Vāyu, he sends forth the (bottom) ocean upward (4).

He places the heart of Indra in the human beings (5).⁴

[*kalasha*: vessels, human beings]

9.84.5:

By their thoughts the Ray-cows mix Soma with their milk (1,3).

He (Soma) is the increaser of milk (2),

and the knower of the Sun-world (4).

He, the conqueror of wealth flows by the seer-wisdoms (5,7);

He is the essence, effective, illumined, the seer (6),

and the heavenly delight (8).⁵

[*svar-ghanāḥ*: heavenly delight (occurs once)]

³ आ यो गोभिः सुज्यत् ओषधीषु (1), आ देवानां सुम्न (2),

इषयन् उपावसुः (3), आ विद्युता पवते धारया सुत (4),

इन्द्रं सोमो मादयन् दैव्यं जनम् (5)

⁴ एष स्य सोमः पवते सहस्रजित् (1), हिन्वानो वाचम् इषिराम् (2),

उषर्बुधम् (3), इन्दुः समुद्रम् उत् इयति वायुभिः (4),

आ इन्द्रस्य हार्दि कलशेषु सीदति (5)

⁵ अभि त्वं गावः पर्यसा (1), पयोवृधं (2), सोमं श्रीणन्ति मतिभिः (3),

स्वर्विदम् (4), धनंजयः पवते (5), कृत्व्यो रसो विप्रः कविः (6),

काव्यैना (7), स्वर्चनाः (8)

85. Make Wide the Path to Perfection

Riṣhi: Veno Bhārgavaḥ

Metre: 1-10, Jagatī; 11-12, Trishṭup

- 9.85.1: Those who cause division or strife
 9.85.2: Destroy the foes and move towards us
 9.85.3: You are the foundation of Indra
 9.85.4: Make wide our path to perfection
 9.85.5: You are driven by Ray-cows
 9.85.6: You have a name with perfect call
 9.85.7: Ten powers purify the galloper
 9.85.8: Perfect energy and wide pasture of Ray-cows
 9.85.9: Seer makes the heaven to shine
 9.85.10: The sages with sweet tongue milk him
 9.85.11: The sounding Soma is bird-like and golden
 9.85.12: Gandharva and Soma

9.85.1:

O well-pressed Soma, flow for Indra (1).

May the disease and evil forces be far away (2).

May those who cause division not get joy by this essence (*soma*) (3).

May Soma-delight be full of the divine riches (4).¹

[SV (561); *draviṇa*: divine riches which are the objects of the inner yajna, (5.13.2)]

¹ इन्द्राय सोम सुषुतः परि स्रवा (1), अप अमीवा भवतु रक्षसा सह (2),
 मा ते रसस्य मत्सत द्रयाविनो (3), द्रविणस्वन्त इह सन्तु इन्द्रवः (4)

9.85.2:

O pure-flowing Soma, impel us in our battles (1).
 In the midst of gods, you have the understanding mind (2).
 You are beloved and rapturous (3).
 Kill the foes and move happily towards us (4).
 O Indra, drink the Soma and destroy the foes-who hurt us (5,6).²
 [bhandanā: gladness, (8.24.15); note, bandha: binding]

9.85.3:

O Indu, inviolable, rapturous, you flow (1).
 By yourself, you are the supreme foundation of Indra (2).
 Many thinkers praise the king of this world (3),
 and take refuge in him (4).³
 [nimsate: to take refuge, (10.92.2);
 ātmā: by yourself; dhāsi: foundation, (5.12.4)]

9.85.4:

(He is) the wonderful one, leader of thousands (1,3).
 In a thousand streams, Indu flows to Indra (2,4),
 with the desired rapturous drink (5).
 Approach us, winning for us the field, winning for us the water (6).
 O bounteous Soma, make wide our path (to perfection) (7).⁴

² अस्मान् संमर्ये पवमान चोदय (1), दक्षो देवानामसि (2),
 हि प्रियो मदः (3), जहि शत्रून् अभि आ भन्दनायतः (4),
 पिबेन्द्र सोमम् (5), अवं नो मृधो जहि (6)

³ अदब्ध इन्दो पवसे मदिन्तम (1), आत्मेन्द्रस्य भवसि धासिः उत्तमः (2),
 अभि स्वरन्ति बहवो मनीषिणो राजानमस्य भुवनस्य (3), निंसते (4)

⁴ सहस्रणीथः (1), शतधारो (2), अद्भुत (3), इन्द्राय इन्दुः पवते (4),
 काम्यं मधु (5), जयन् क्षेत्रम् अभि अर्षा जयन् अप (6),
 उरुं नो गातुं कृणु सोम मीद्वः (7)

9.85.5:

Sounding, you are impelled by the Ray-cows to the human body (1).

You flow in the middle of the net of sense-mind (2).

Like a conquering horse, being cleansed (3),

you flow to the inside of Indra (4).⁵

[*sānasi*: conquering, (4.15.6); *samaya*: middle;

ajyase: you are driven, (6.2.8), (9.23.3)]

9.85.6:

With a sweet taste, flow to the divine persons (1).

With a sweet taste flow to Indra (2),

having a name with a perfect call (3).

Being honeyed and inviolable, with a sweet taste (4,6),

flow to Mitra, Varuṇa, Vāyu, Bṛhaspati (5).⁶

[Line 3: The call to Indra by that name is perfect since he responds to it at once.

This mantra is used for bathing with sugar the *vigraha*-s of Gods during worship.]

9.85.7:

The ten powers purify the galloper in the vessel (1).

Amidst the wise persons, the thoughts impel the Words (2).

The pure-flowing and rapturous Soma (3,5),

rushes and enters Indra, well-affirmed by lauds (4).⁷

⁵ कर्निक्रदत् कलशे गोभिः अज्यसे (1), वि अव्ययं समया वारमर्षसि (2),

मर्मृज्यमानो अत्यो न सानसिः (3), इन्द्रस्य सोम जठरे समक्षरः (4)

⁶ स्वादुः पवस्व दिव्याय जन्मने (1), स्वादुः इन्द्राय (2), सुहवीतुनाम्ने (3),

स्वादुः (4), मित्राय वरुणाय वायवे बृहस्पतये (5), मधुमाँ अदाभ्यः (6)

⁷ अत्यं मृजन्ति कलशे दश क्षिपः (1), प्र विप्राणां मतयो वाच ईरते (2),

पर्वमाना (3), अभ्यर्षन्ति सुष्टुतिम् इन्द्रं विशन्ति (4), मदिरास इन्द्रवः (5)

9.85.8:

O pure-flowing Soma, -enter our great and wide house (1,3),
having perfect energy and wide pastures of Ray-cows (2).

May none be able to confine us (4).

O Soma, by your grace may we be able to win abundant riches (5).⁸

[*gavyūti*: pastures of Ray-cows, (8.60.20);

pariṣhūtiḥ: to confine, (1.119.6); *suvīryam*: perfect energy, (1.36.17)]

9.85.9:

He, the all-seeing Bull, stands above heaven (1).

The seer makes the realms of heaven to shine out (2).

He the king goes roaring beyond the purifier (3).

Those who are all-seeing (or strong in vision) (5),

milk the nectar of heaven, (4).⁹

9.85.10:

In the griefless heaven, the sages (Vena-s) with sweet tongue (1),
milk continuously (the Soma) (placed) at the heights (2,4),

He, is increased by the waters (5).

He is in the ocean, is in the waves of the rivers (6).

(They) sprinkle him, the sweet one, in the purifier (3,7).¹⁰

[*asaschataḥ*: without interruption, (2.25.4);

drapsa: flying (drops), (9.79.4), (movement)]

⁸ पर्वमानो अभ्यर्षा (1), सुवीर्यम् उर्वी गव्यूतिं (2), महि शर्म सप्रथः (3),

माकिनो अस्य परिषूतिरीशत (4), इन्द्रो जयेम त्वया धनं धनम् (5)

⁹ अधि द्यामस्थात् वृषभो विचक्षणो (1), अरूरुचत् वि दिवो रौचिना कविः (2),
राजा पवित्रमत्यैति रोरुवद् (3), दिवः पीयूषं दुहते (4), नृचक्षसः (5)

¹⁰ दिवो नाके मधुजिह्वा (1), असश्चतो वेना दुहन्ति (2), उक्षणं (3),
गिरिष्ठाम् (4), अप्सु द्रप्सं वावृधानं (5), समुद्र आ सिन्धोः ऊर्मा (6),
मधुमन्तं पवित्र आ (7)

9.85.11:

The sages (Vena-s) praise him (Soma) with many words (2).
 He is perfect-winged and lives in the griefless (heaven) (1).
 The thoughts caress the crying child (3).
 (Soma) is golden, bird-like, and is on earth (4).¹¹

9.85.12:

Gandharva abides high above in the griefless (domain) (1).
 He contemplates on all the forms (2).
 The Sun shines with pure white light (3);
 He makes the pure heaven and earth to shine out (4).¹²
 [arūruchat: (make them) shine out, (9.83.3)
 Gandharva: see (9.83.4, 9.86.36)]

¹¹ नाकै सुपर्णम् उपपसिवांसं (1), गिरौ वेनानाम् अकृपन्त पूर्वीः (2),

शिशुं रिहन्ति मत्तयः परिप्रतं (3), हिरण्ययं शकुनं क्षामणिं स्थाम् (4)

¹² ऊर्ध्वो गन्धर्वो अधि नाकै अस्थाद् (1), विश्वा रूपा प्रतिचक्षाणो अस्य (2)

भानुः शुक्रेण शोचिषा व्यद्यौत् (3), प्रारूरुचत् रोदसी मातरा शुचिः (4)

Anuvāka 5: Sūktās (86-96)**86. You have skill to shape the truth****Metre: Jagatī, (12,4)**

- 9.86.1: Pure Soma-s move with speed of thought
- 9.86.2: Soma-s released separately
- 9.86.3: Soma establishes Indra-powers in man
- 9.86.4: Rishis (or creators) release your streams
- 9.86.5: You have skill to shape the Truth
- 9.86.6: Rays of intuition from Soma
- 9.86.7: Intuition Rays flow in a yajna-path
- 9.86.8: Lodged in the rivers
- 9.86.9: He upholds earth and heaven by his law
- 9.86.10: He is the light of yajna
- 9.86.11: Sits in the house of friend (Mitra)
- 9.86.12: Goes in front of speech
- 9.86.13: Soma flows by Indra's powers
- 9.86.14: Master of sacrifice, clad in armour
- 9.86.15: Self-gathered, he moves utterly anywhere
- 9.86.16: Soma joins Indra just as a youth with maiden
- 9.86.17: Worshipers eager for work
- 9.86.18: Make nourishing impulses flow to us
- 9.86.19: Creator of days, dawns and rivers
- 9.86.20: Guided by thinkers and gods
- 9.86.21: Has created the wide world (*svar*)
- 9.86.22: Ascend to the Sun in heaven (within us)
- 9.86.23: Uncovered the light for Angirasas
- 9.86.24: Sages perfect in work
- 9.86.25: Seer in the womb of truth
- 9.86.26: Creates excellent paths for yajna
- 9.86.27: Rays of Sun join Soma
- 9.86.28: Universe is in your control

9.86.29: All-knowing, you support earth and heaven

9.86.30: All these worlds labour for you

9.86.31: Thoughts caress the crying child (Soma)

9.86.32: Soma has stretched the three worlds

9.86.33: Moves along the paths of truth

9.86.34: You rush to the wealth bestower

9.86.35: You rush to bring impulsion (for all)

9.86.36: Soma is Gandharva

9.86.37: Doers of action abide in your self-law

9.86.38: May we live (happily) in the world

9.86.39: The wise approach you with hymns

9.86.40: Purifier-chariot

9.86.41: He, the universal life, brings riches

9.86.42: Awakens to knowledge

9.86.43: Purifiers of gold grasp Soma

9.86.44: Flows away playfully

9.86.45: The car of light

9.86.46: The triple principle of Existence

9.86.47: Mixed with the Rays

9.86.48: May we speak about the Vast

Riṣhi: 1-10, Akṛṣṭāḥ Māṣhāḥ

9.86.1:

The pure Soma-s, swift, with the speed of thought, rapturous (1),
move swiftly like children of steeds, by their own effort (2).

The divine, well-winged and sweet Soma, most rapturous (3),
are established around the treasury (of heaven) (4).¹

[āshavaḥ: swift, (5.6.1), (8.19.6); kosham: treasury of heaven, (5.53.6,
59.8), store, (1.112.11)]

¹ प्र तं आशवः पवमान धीजवो मदा (1), अर्षन्ति रघुजा इव त्मना (2),

दिव्याः सुपर्णा मधुमन्त इन्दवो मदित्तमासः (3), परि कोशमासते (4)

9.86.2:

The rapturous, intoxicating and swift Somās (1),
are released separately like horses (yoked to) chariots (2).
The sweet Soma-s go in waves to Indra, wielder of Vajra (4),
like the milk-cows with milk going to their calves (3).²
[*madīram*: intoxicating, (5.61.11); *asṛkṣhata*: cast, released;
Somās: streams of Soma]

9.86.3:

Soma, the knower of *svar*, flows to the treasury of heaven (2),
the mother of hill (3),
like a horse urged towards the plenitude (1).
Soma, the showerer, is purified (4,6),
with the strainer made of sense-mind placed at the heights (5),
for establishing the powers of Indra (in human beings) (7).³
[*kosha*: heaven's treasury; the earth, the mother of hills;
dhāyase: to establish, (5.7.6); *adri*: hill, tiered-formations;
indriyāṇi: powers of Indra, (5.31.3)]

9.86.4:

The divine Soma is all-pervading, pure, swift like thought (1).
With the milk of knowledge he joins the jars. (2).
O One sung by ṛishis, the creators purify you (4),
these ṛishis release your steady streams inside (the vessel) (3).⁴
[*āshvinīḥ*: all-pervading (S), (occurs once);
dharīmaṇi: jars, droṇa-vessels]

² प्र ते मदासो मदिरासं आशवो (1), असृक्षत रथ्यासो यथा पृथक् (2),
धेनुर्न वत्सं पर्यसाभि (3), वज्रिणम् इन्द्रम् इन्द्रवो मधुमन्त ऊर्मयः (4)

³ अत्यो न हिया नो अभि वाजमर्ष (1), स्ववित् कोशं दिवो (2),
अद्रिमातरम् (3), वृषा (4), पवित्रे अधि सानो अब्यये (5),
सोमः पुनान (6), इन्द्रियाय धायसे (7)

⁴ प्र त आश्विनीः पवमान धीजुवो दिव्या (1), असृगन् पर्यसा धरीमणि (2),
प्रान्तः ऋषयः स्थाविरीः असृक्षत (3), ये त्वा मुजन्ति ऋषिषाण वेधसः (4)

9.86.5:

O All-seeing, the lord of all beings (2,4),

your rays pervade all the worlds (1,5).

Having the skill to shape the truth (3),

O Soma, you flow according to the laws and pervade (6).

You are the lord of all worlds and shine wide (7).⁵

[*rbhvasaḥ*: those who have the skill to give shape (to the form of truth), (5.52.8); *sataḥ*: beings, (10.5.7); *ketuḥ*: rays of intuition, (10.8.1)]

9.86.6:

The rays of intuition from the pure-flowing and stable (Soma) (2,4),
move in both the worlds (1,3).

The luminous (Soma) is rubbed bright and pure in the purifier (5).

The entity is seated in its native home in the vessel (6).⁶

[*sattā*: entity, (3.17.5); *yonau*: native home, (6.16.41)]

9.86.7:

The ray of intuition of yajna flows in a perfect pilgrimage path (1).

Soma goes to the perfected (abode) of the gods (2).

Soma rushes in a thousand streams to the *kosha* (3).

The showerer roaring goes through the purifier (4).⁷

⁵ विश्वा धामानि (1), विश्वचक्षु (2), ऋभ्वंसः (3), प्रभोस्ते सतः (4),
परि यन्ति केतवः (5), व्यानशिः पवसे सोम धर्माभिः (6),
पतिर्विश्वस्य भुवनस्य राजसि (7)

⁶ उभयतः (1), पर्वमानस्य रश्मयो ध्रुवस्य सतः (2), परि यन्ति (3), केतवः (4),
यदी पवित्रे अधि मृज्यते हरिः (5), सत्ता नि योना कलशेषु सीदति (6)

⁷ यज्ञस्य केतुः पवते स्वध्वरः (1), सोमो देवानामुप याति निष्कृतम् (2),
सहस्रधारः परि कोशमर्षति (3), वृषा पवित्रमत्येति रोरुवत् (4)

9.86.8:

The king enters the ocean (or midworld) and the rivers (1).
 Lodged in the rivers, he clings to the waves of the waters (2).
 Pure Soma stands on the peak of purifier (of sense-mind) (4),
 (placed) (above) the navel of earth (3,5).
 He is the upholder of the great heaven (6).⁸
 [*shritah*: lodged, (3.9.3)]

9.86.9:

Thundering as in the summit of heaven, Soma cries out (1).
 By his laws, he upholds the heaven and earth (2).
 Flowing, Soma discovers Indra's friendship (3).
 Purified, he sits in the vessel (4).⁹

9.86.10:

He is the light of yajna (1);
 He, dear (to the gods) flows with the sweet (Soma) (2).
 He is the protector of all and the father of gods (3).
 (He has) the all-pervading riches or felicities (4).
 By his self-law, he gives the secret ecstasy (5).
 He is the essence (*rasa*), and gives Indra-powers (7).
 He is most rapturous, and is satisfying (for all) (6).¹⁰

⁸ राजा समुद्रं नद्यो वि गाहते (1), अपामूर्मिं संचते सिन्धुषु श्रितः (2),
 अधि (3), अस्थात् सानु पवेमानो अव्ययं (4),
 नाभां पृथिव्यां (5), धरुणौ महो दिवः (6)

⁹ दिवो न सानु स्तनयन् अचिक्रदत् (1), द्यौश्च यस्य पृथिवी च धर्मभिः (2),
 इन्द्रस्य सख्यं पवते विवेविदत् सोमः (3), पुनानः कलशेषु सीदति (4)

¹⁰ ज्योतिः यज्ञस्य (1), पवते मधु प्रियं (2), पिता देवानां जनिता (3),
 विभूवसुः (4), दधाति रत्नं स्वधयोः अपीच्यं (5),
 मदन्तामो मत्सर (6), इन्द्रियो रसः (7)

Riṣhi: 11-20, Sikatā Nivāvari

9.86.11:

The all-seeing lord of heaven in his thousand streams (2),
enters swiftly the vessel, crying aloud (in bliss) (1).
The luminous one sits in the house of friend (Mitra) (3).
The showerer is cleansed by the sense-mind and the rivers (4).¹¹

9.86.12:

The pure-flowing Soma goes in front of the rivers (1).
He goes in front of speech and in front of the Ray-cows (2).
He enjoys the great riches associated with the plenitude in front (3).
He, the showerer, the one with powers of life-support (4,6),
is cleansed by those who press out the Soma (5).¹²
[bhajate: adores, (5.44.12), enjoys, (3.30.7)]

9.86.13:

Pure Soma flows in waves from the strainer (2),
just like an eager bird for (the food) placed (1).
O Indra, Soma flows between the Heaven and Earth (4,6),
by your will-power and pure thoughts, O seer (3,5).¹³
[matavān: eager]

¹¹ अ॒भि॒क्र॒न्दन् क॒लशं॑ वा॒जी अ॒र्षति॑ (1), पति॑र्दिवः श॒तधा॑रो वि॒चक्ष॑णः (2),
हरि॑र्मि॒त्रस्य॑ स॒दने॑षु सी॒दति॑ (3), म॒र्मृ॒जानो॑ अ॒विभिः॑ सि॒न्धुभिः॑ वृ॒षा (4)

¹² अ॒ग्रे सि॒न्धूनां॑ प॒वमानो॑ अ॒र्षति॑ (1), अ॒ग्रे वा॒चो अ॒ग्रियो॑ गो॒षु ग॑च्छति (2),
अ॒ग्रे वा॒जस्य॑ भ॒जते॑ म॒हाध॑नं (3), स्वा॒युधः॑ (4), सो॒तृभिः॑ पू॒यते॑ (5), वृ॒षा (6)

¹³ अ॒यं म॒तवान्॑ शकु॒नो यथा॑ हि॒तो (1), अ॒व्ये स॑सार॒ प॒वमान॑ ऊ॒र्मिणां॑ (2),
तव॑ क्र॒त्वा (3), रो॒दसी॑ अ॒न्तरा॑ (4), क॒वे शु॒चिर्धिया॑ (5),
प॒वते॑ सोम॒ इन्द्र॑ ते (6)

9.86.14:

The master of sacrifice, clad in the armour, touches heaven (1);
 He fills the midworld and is established in the worlds (2).
 He gives birth to Sun-world, passes through the heaven (3).
 He illumines the ancient father (Indra) (4).¹⁴
 [arpitaḥ: established, (6.58.2); nabhasā: heaven, (9.71.3)]

9.86.15:

(Soma) was the first to attain the plane (of Indra) (2).
 He gives great happiness (to the body) on the entrance (of Indra) (1).
 He has his place in the Supreme station (3).
 Self-gathered, he moves utterly everywhere to the goal (4).¹⁵
 [samyataḥ: self-gathered, (2.2.2);
 yataḥ: goal of the journey, (5.27.4);]

9.86.16:

Soma joins Indra's perfect abode (1).
 The friend does not harm his friend (2).
 Just as a youth joins with the maiden (3),
 Soma joins the vessel by paths in hundreds of journeys (4).¹⁶
 [SV (557, 1152); (variant); AV (18.4.60);]
 [Line 4: Vessel is human body; there are many ways by which Soma
 enters the body and pervades it.
 sangiram: belly, body]

¹⁴ द्रापि वसानो यजतो दिविस्पृशम् (1), अन्तरिक्षप्रा भुवनेषु अर्पितः (2),
 स्वः जज्ञानो नैभसा अभ्यक्रमीत् (3), प्रत्नमस्य पितरम् आ विवासति (4)

¹⁵ सो अस्य विशे महि शर्म यच्छति (1), यो अस्य धाम प्रथमं व्यानशे (2),
 पदं यदस्य परमे व्योमन् (3), यतो विश्वा अभि सं याति संयतः (4)

¹⁶ प्रो अयासीत् इन्दुः इन्द्रस्य निष्कृतं (1),
 सखा सख्युः न प्र मिनाति सज्जिरम् (2), मर्यं इव युवतिभिः (3),
 समर्षति सोमः कलशे शतयाम्ना पथा (4)

9.86.17:

Your thoughtful (worshippers), youthful in rapture, singers (1),
having the same dwelling and eager for work come together (2).
The thinkers chant the affirmative lauds to Soma (3).

The Ray-cows join the splendour (of Soma) with their milk (4).¹⁷
[*abhishriyam*: joining splendour, (8.72.13);

payasā: milk of knowledge;

paniyasi: more effective in the labour, (2.4.5);

samvasānaḥ: dwelling together, (4.6.8)]

9.86.18:

O pure-flowing Soma, O delight who never errs (2),
make the nourishing impulsions flow together towards us (1).
(These) impulsions are milked thrice a day without interruption (3).
Sounding, the Soma (comes) with plenitude (4),
with the honey (or rapture) and the hero-strengths (5).¹⁸

[*asridhaḥ*: who never err, (5.5.8);

samyantam: come together;]

9.86.19:

The all-seeing Soma, showerer, flows over the thoughts (1).
He is the increaser of days, dawns and heaven (2).
He is the creator of rivers (or oceans) (3).
(He is) praised by the thinkers (6);
Illumining he enters the heart of Indra (5),
and (also enters) the vessels (or human bodies) (4).¹⁹

¹⁷ प्र वो धियो मन्द्र्युवो विपन्युवः (1), पनस्युवः संवसनेषु अक्रमुः (2),
सोमं मनीषा अभ्यनूषत स्तुभो (3), अभि धेनवः पर्यसा ईम् अशिश्नुयुः (4)

¹⁸ आ नः सोम संयन्तं पिप्युषीम् इषम् इन्द्रो पवस्व (1),
पवमानो अस्त्रिधम् (2), या नो दोहते त्रिः अहन् असंश्रुषी (3),
क्षुमत् वार्जवत् (4), मधुमत् सुवीर्यम् (5)

¹⁹ वृषा मतीनां पवते विचक्षणः सोमो (1), अहः प्रतरीत उषसो दिवः (2),
क्राणा सिन्धूनां (3), कलशौ (4),
अवीवशत् इन्द्रस्य हार्दि आविशन् (5), मनीषिभिः (6)

[SV (559, 821); (variant); *achikradat* in SV, *avīvashat* in RV;
pratarīta: increase, (10.100.5); *avīvashat*: illumining, (10.64.15)]

9.86.20:

Guided by the thinkers and gods, the ancient seer (Soma) (1),
flows to the *kosha*, crying aloud (2).

Creating the (ṛiṣhi) with the name Trita (3),
the sweet Soma flows to have friendship with Indra and Vāyu (4).²⁰
[Trita: He is the God or Ṛiṣhi of the third plane, full of luminous
mental kingdoms unknown to the physical mind. He is also known
Trita Āptya, the third soul, (5.9.5);
koshān: see (9.86.1)]

Ṛiṣhi: 21-30, Prshniyaḥ Ajāḥ

9.86.21:

Purified (the Soma) illumines the dawn (1),
and becomes the rivers (2).

He has created the wide-world (Sun-world) (3).
Milking the thrice-seven powers (4),
he flows to the heart of Indra along with infusions (5).
(He is) beautiful and satisfying (6).²¹

[*abhavat*: became, (4.3.11), (10.45.8);
u-loka: the wide-world, same as *svar* or the Sun-world]

²⁰ मनीषिभिः पवते पूर्यः कविः नृभिः यतः (1), परि कोशौ अचिक्रदत् (2),
त्रितस्य नाम जनयन् (3), मधु क्षरत् इन्द्रस्य वायोः सख्याय कर्तवि (4)

²¹ अयं पुनान उषसो वि रौचयत् (1), अयं सिन्धुभ्यो अभवत् (2),
उ लोककृत् (3), अयं त्रिः सप्त दुदुहान (4), आशिरं सोमो हृदे पवते (5),
चारु मत्सरः (6)

9.86.22:

O Soma, flow to the divine planes (or worlds) (1).

Being released from the purifier, enter the vessel (2).

Making sound, be seated in the insides of Indra (3).

Led by the divine powers (4),

he makes the Sun to raise to the heaven (5).²²

[*yataḥ*: to lead, to toil; Line 5 is akin to ideas in (1.51.4), (10.62.3) etc.]

9.86.23:

After being pressed by the stones, you flow to the purifier (1).

O Indu, then you enter the insides of Indra (2).

O all-seeing Soma, you (create) the divine vision (3).

You have uncovered the light for the Angirasa seers (4).²³

[Line 3: He creates the vision in human beings.

Line 4 is also in (1.51.3); The recovery of the hidden knowledge or Ray-cows from the demon Vala is an important event in Veda.]

9.86.24:

Those sages, perfect in work who desire your protection (2,4),

adore you, O pure-flowing Soma (1,3).

You have been brought by the golden-winged one from heaven (5).

O Indu, you perfect all the thoughts (6).²⁴

[*pari-kṛtam*: perfected, (3.28.2); *ā-amadan*: to praise, adore (S).

su-ādhyah: those perfect in work, (3.8.4);

Line 5: See essay (x)]

²² पवस्व सोम दिव्येषु धामसु (1), सृजान इन्द्रो कलशे पवित्र आ (2),
सीदन् इन्द्रस्य जठरे कर्णिक्रदत् (3), नृभिर्यतः (4), सूर्यम् आरौह्यो दिवि (5)

²³ अद्रिभिः सुतः पवसे पवित्र (1), औ इन्द्रो इन्द्रस्य जठरेषु आविशान् (2),
त्वं नृचक्षा अभवो विचक्षण सोम (3), गोत्रम् अङ्गिरोभ्यो अवृणोरप (4)

²⁴ त्वां सौम पवमानं (1), स्वाध्यो अनु विप्रांसो (2), अमदन् (3),
अवस्यवः (4), त्वां सुपर्ण आभरद् दिवस्पति (5),
इन्द्रो विश्वाभिः मतिभिः परिष्कृतम् (6)

9.86.25:

The seven nourishing cows approach him, the shining one (2).
 He is purified in the billowings of the cover of sense-mind (1).
 Men urge (Soma) into the lap of water (3,5).
 The mighty one is the seer in the womb of truth (4).²⁵
 [ūrmī: billowings, (8.75.9); vāra: cover;
 aheṣhata: urge, (9.71.5)]

9.86.26:

For those who have the will to sacrifice (4),
 the purified Soma creates all the excellent paths (1,3).
 He strongly opposes the enemies (2).
 The seer creates a luminous shape from the knowledge-rays (5).
 He rushes through the purifier playing like a horse (6).²⁶
 [niḥ-nijam: form, shape, (8.19.23)]

9.86.27:

The rays of Sun seeking water in its thousand streams (4,2),
 unattached, join their splendour with the luminous (Soma) (1,3).
 The powers purify the Soma surrounded by the Rays (5).
 (Soma) is in the third realm, illumined by the Sun (6).²⁷
 [udanyuvaḥ: seeking water; divaḥ: sun;
 asaschataḥ: see (9.85.10)]

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- ²⁵ अव्यै पुनानं परि वारं ऊर्मिणा (1), हरिं नवन्ते अभि सप्त धेनवः (2),
 अपामुपस्थे अधि आयवः (3), कविमृतस्य योनां महिषा (4), अहेषत (5)
- ²⁶ इन्दुः पुनानो (1), अति माहते मृधो (2), विश्वानि कृण्वन् सुपथानि (3),
 यज्यवे (4), गाः कृण्वानो निर्णिजं हर्यतः कविः (5),
 अत्यो न क्रीळन् परि वारमर्षति (6)
- ²⁷ असञ्चतः (1), शतधारा (2), अभिश्रियो हरिं नवन्ते अव (3),
 ता उद्व्युवः (4), क्षिपौ मृजन्ति परि गोभिः आवृतं (5),
 तृतीयै पृष्ठे अधि रोचने दिवः (6)

9.86.28:

All your creatures are from the seed of heaven (1).

You are the ruler of all the worlds (2).

O pure-flowing Soma, all this universe is in your control (3).

O Indu, you are the supreme supporter (of the worlds) (4).²⁸

9.86.29:

O Seer, you are the ocean, the all-knowing (1).

In your complete law, (you control) the five quarters (2).

You support both earth and heaven (3).

O pure-flowing Soma, Sun (nourishes) your luminaries (4).²⁹

[Line 4: (Alt.): Your luminaries (nourish) Sun.

Recall the verse (9.96.5) 'you give birth to Sun'

vidharmani: the larger working of consciousness and power in the being by which the rigid limitations of the ordinary mind and life and physical being are broken; man is able to experience a full inner life and open himself to communication with all the planes of his own and of the cosmic existence.]

9.86.30:

O pure-flowing Soma, you become purified for the sake of gods (3).

After your purification (1),

appears the complete law of the worlds (2).

Your seekers get hold of you at first (4).

All these worlds offer themselves to you (or labour for you) (5).³⁰

²⁸ तवे॒माः प्र॒जा दि॒व्यस्य॒ रेत॑सः (1), त्वं वि॒श्वस्य॒ भुव॑नस्य राजसि (2),

अथे॒दं वि॒श्वं प॒वमा॑न ते व॒शे (3), त्वम् इ॒न्दो प्र॒थ॒मो धा॑म॒धा अ॑सि (4)

²⁹ त्वं स॑मु॒द्रो अ॑सि वि॒श्ववित् क॑वे (1), तवे॒माः प॒ञ्च प्र॑दि॒शो वि॒ध॑र्मणि (2),

त्वं द्यां च॑ पृ॒थि॒र्वी चा॑ति॒ ज॒ग्नि॒षे (3), तव॑ ज्यो॒ती॒षि प॒वमा॑न॒ सूर्यः॑ (4)

³⁰ त्वं प॒वि॒त्रे (1), रज॑सो वि॒ध॑र्मणि (2), दे॒वेभ्यः॑ सोम॒ प॒वमा॑न॒ पू॒यसे॑ (3),

त्वा॒मु॒शि॒र्जः प्र॒थ॒मा अ॑गृ॒ह्णात॑ (4) तुभ्ये॒मा वि॒श्वा भु॑व॒नानि॑ येमिरे (5)

Rishi: 31-40, Akṛṣhṭāḥ Māṣhāḥ, Sikatā Nivāvarī, Pṛshniyaḥ Ajāḥ

9.86.31:

The singer (Soma) enters the purifier of the net of sense-life (1).

The luminous Soma, the showerer, cries out in delight (2).

The thoughts (or thinkers) praise him desiring him (3).

The thoughts caress the crying child (4).³¹

9.86.32:

(Soma) has stretched the three worlds as per knowledge (2),
having woven around the rays of Sun (1).

He initiates a newer praise of truth (3).

He, the lord of births, approaches the perfect vessel (4).³²

9.86.33:

The king of rivers, the lord of heaven flows (1),

moving along the paths of truth, and surrounding them (2).

The pure one creates the speech and the proximity to riches (4).

The luminous one is poured in a thousand streams (3).³³

³¹ प्र रेभ एत्यति वारमव्ययं (1), वृषा वनेषु अव चक्रदत् हरिः (2),
सं धीतयौ वावशाना अनूषत (3), शिशुं रिहन्ति मतयः परिप्लवतम् (4)

³² स सूर्यस्य रश्मिभिः परि व्यत (1), तन्तुं तन्वानः त्रिवृतं यथा विदे (2),
नयन् क्रतस्य प्रशिषो नवीयसीः (3), पतिः जनीनामुप याति निष्कृतम् (4)

³³ राजा सिन्धूनां पवते पतिर्दिव (1), क्रतस्य याति पृथिभिः कर्निक्रदत् (2),
सहस्रधारः परि बिच्यते हरिः (3), पुनानो वाचं जनयन् उपावसुः (4)

9.86.34:

O pure flowing Soma, you rush to the great ocean (1).

Rich in brilliance like the Sun (2),

you become purified through the net of sense-life (3).

Pressed out by the powers by means of stones (5),

you are purified by the hands (4).

You flow swiftly to the wealth bestower (7),

for (giving) the great plenitude (6).³⁴

[*dhanyā*: full of riches, (6.11.3); the wealth bestower, (5.41.8);

dhāvasi: rush through, (9.16.8); *dhanvasi*: flow swiftly, (9.54.3)]

9.86.35:

O pure Soma, you rush to bring strength and impulsion (1).

You sit in the vessel (comfortably) as a bird in its nest (2).

The delight (Soma) is released to cause rapture to Indra (3).

The all-seeing and supreme (Soma) supports the heaven (4).³⁵

[*madyah*: cause of rapture; *madvā*: rapturous;]

9.86.36:

The seven sisters and mothers (approach) (1),

the newly born Soma (2),

victorious and illumined in consciousness (3).

Soma is in the waters, is Gandharva, and divine in vision (4).

(The mothers) want him to be the king of all the worlds (5).³⁶

[Gandharva: the lord of the hosts of delight. Soma is identified with him. See (9.83.4).

³⁴ पर्वमान॒ महि॒ अणो॑ वि धा॒वसि॒ (1); स॒रो न चि॒त्रो (2), अ॒व्यया॑नि॒ पव्य॑या(3),
गर्भ॑स्ति॒पूतो॑ (4), नृ॒भिः अ॒द्रिभिः॑ सु॒तो (5), म॒हे वा॒जाय॑ (6), ध॒न्याय॑ ध॒न्वसि॑ (7)

³⁵ इ॒ष्टमूर्जं॑ प॒वमान॑ अ॒भ्यर्ष॑सि (1), इ॒येनो॑ न वं॒सुं क॒लशै॑षु सी॒दसि॑ (2),
इन्द्रा॑य म॒द्वा म॒द्यो म॒दः सु॒तो (3), दि॒वो वि॒ष्टम्भ॑ उ॒पमो॑ वि॒चक्ष॑णः (4)

³⁶ स॒प्त स्व॑सा॒रो अ॒भि मा॒तरः॑ (1), शि॒शुं न॒वं ज॒ज्ञानं॑ (2), जे॒न्यं वि॒पश्चित॑म् (3),
अ॒पां गन्ध॑र्वं दि॒व्यं नृ॒चक्ष॑सं सो॒मं (4), वि॒श्वस्य॑ भु॒व॒नस्य॑ रा॒जसे॑ (5)

vipaḥ-chitam: illumined in consciousness, (5.63.7)

Line 4: (alt.) they want him to shine in all the worlds;

rājase: to be king, to shine wide (8.97.10)]

9.86.37:

You move as the ruler of these worlds (1).

O Indu, the luminous winged-steeds are yoked (to your car) (2).

They make your milk sweet and luminous to flow (3).

May the doers of action abide in the law of your self-nature (4).³⁷

[*ghṛtam*: light, luminous;

kṛṣṭayāḥ: doers of action;

vīyase: vi + īyase: move everywhere, (2.6.7)]

9.86.38:

O Soma, you are with Divine vision (1).

O pure-flowing and mighty Soma, you rush everywhere (2).

You flow to us with the riches having the golden lustre (3).

May we be able to live (happily) in the worlds (4).³⁸

[*nṛchakṣhāḥ*: one with divine vision, (3.15.3)]

9.86.39:

Flow, discovering for us the golden riches and Ray-cows (1).

O Indu, you support the *retas*-seed (2);

you are established in the worlds (3).

O Soma, you are the mighty hero and knower of all (4).

The wise persons approach you with hymns (5).³⁹

[*arpitāḥ*: established, (9.86.14), (6.58.2)]

³⁷ ईशान इमा भुवनानि वीर्यसे (1), युजान इन्द्रो हरितः सुपर्ण्यः (2),
तास्तै क्षरन्तु मधुमत् घृतं पयः (3), त्वं व्रते सौम तिष्ठन्तु कृष्टयः (4)

³⁸ त्वं नृचक्षा असि सोम (1), विश्वतः पर्वमान वृषभ ता वि धावसि (2),
स नः पवस्व वसुमत् हिरण्यवद् (3), वयं स्याम भुवनेषु जीवसे (4)

³⁹ गोवित् पर्वस्व वसुवित् हिरण्यविद् (1), रेतोधा इन्द्रो (2), भुवनेषु अर्पितः (3),
त्वं सुवीरौ असि सोम विश्ववित् (4), तं त्वा विप्रा उप गिरेम आसते (5)

9.86.40:

The sweet Soma in waveform manifests the delight (1).
 The mighty one clad in waters enters (the vessel) (2).
 The king with his purifier-chariot ascends to the plenitude (3).
 With his weapon of a thousand flaming points (4),
 he wins the great (or vast) inspired knowledge (5).⁴⁰
 [atishthipat: to establish, to manifest]

Riṣhi: 41-45 Atriḥ Bhaumaḥ**9.86.41:**

He impels all the hymns upwards (causing) good-progeny (1),
 He, the universal-life, brings riches night and day (2).
 When the Soma is drunk, Indra is prayed to give us (4),
 the word of wisdom, progeny, dwelling with life-energy (3).⁴¹
 [ut iyarti: ascend upwards, (3.8.5);
 subharaḥ: bringer of riches, (2.3.9)]

9.86.42:

In front of the days, the luminous Soma, the rapturous one (1),
 awakens to knowledge in his own consciousness (2).
 Approaching the two beings in the light (3),
 he moves between them (4).
 He, the divine spokesman, establishes the divine (riches) (5).⁴²
 [yātayan: to move, (5.32.12); narāshamsam: spokesman of godhead,
 (5.5.2); two: Heaven and Earth; janā: beings, (1.70.1), (1.140.12)]

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- ⁴⁰ उत् मध्वं ऊर्मिः वननां अतिष्ठिपत् (1), अपो वसानो महिषो वि गाहते (2),
 राजा पवित्ररथो वाजम् आरुहत् (3), सहस्रभृष्टिः (4), जयति श्रवो बृहत् (5)
⁴¹ स भन्दना उदियति प्रजावतीः (1), विश्वायुः विश्वाः सुभरा अहर्दिवि (2),
 ब्रह्म प्रजावत् रयिम् अश्वपस्त्यं (3), पीत इन्द्रो इन्द्रमस्मभ्यं याचतात् (4)
⁴² सो अग्रे अह्नां हरिः हर्यतो मदः (1), प्र चेतसा चेतयते (2), अनु द्युभिः द्वा
 जना यातर्यन् (3), अन्तरीयते (4), नरा च शंसं दैव्यं च धर्तरी (5)

9.86.43:

(The Soma) anointed to bring out its powers is revealing (1).

The gods drink it which has the will of works (2).

(The Soma) is united with sweetness or honey (3).

The mighty Soma descends from the ocean at the high place (4).

The purifiers of gold grasp the attractive (Soma) in the waters (5).⁴³

[SV (564, 1614) (variant);]

[*añjate*: anoint; *abhi-añjate*: to unite;

vi-añjate: bring out; *sam-añjate*: reveal;

pashum: attractive; *hiranya*: gold; signifies something both auspicious, beautiful and joyful; it is made impure by our personal feelings. The purifying powers use the Soma to purify it.

Line 4: refers to the superconscious ocean, (*supraketuram*)

9.86.44:

Sing to the illumined seer, the pure flowing Soma (1).

He sends forth the Soma-food in a great stream (2).

Like a snake he glides out of his skin (3).

The luminous one, the showerer flows away playfully (4).⁴⁴

9.86.45:

Going ahead of all, the king puts forth his strength (1).

He is the builder for the days, established in the worlds (2).

He is the luminous one, rains down the clarities or light (3), perfect in vision, is the ocean (4).

He is the car of light and flows giving riches (or felicities) (5), (established) in the house (6).⁴⁵

⁴³ अञ्जते व्यञ्जते समञ्जते (1), क्रतुं रिहन्ति (2), मधुना अभि अञ्जते (3), सिन्धोः उत्-श्वासे पतर्यन्तं उक्षणं (4), हिरण्यपावाः पशुम् आसु गृण्णते (5)

⁴⁴ विपश्चिते पर्वमानाय गायत (1), मही न धारा अति अन्धो अर्षति (2), अहिः न जूर्णामति सर्पति त्वचम् (3), अत्यो न क्रीळन् असरत् वृषा हरिः (4)

⁴⁵ अग्नेगो राजा अप्यः तविष्यते (1), विमानो अह्ना भुवनेषु अर्षितः (2), हरिः घृतस्रुः (3), सुदृशीको अर्णवो (4), ज्योतीरयः पवते राय (5), ओक्व्यः (6)

[*apyah*: who works, (6.67.9), friendly, (2.38.7);
ghṛtasnu: rains down clarities or light, (5.77.3);
taviṣhyate: puts forth his strength, (10.11.6)]

Riṣhi: 46-48, Gṛtsamadaḥ Shaunakaḥ

9.86.46:

On being released, (Soma) supports the heaven (1),
 (he) is uplifted, and rapturous (2).

He, the triple principle of existence, enters the worlds (3).

When the chanters (*rgmiṇaḥ*) approach the Soma with form (5),
 then the thinkers caress the rays of Soma with chants (4).⁴⁶

[*rihanti*: to taste, (1.22.14), caress, (9.85.11);

tridhātu: the triple principle of existence, is the *sat-chit-ānanda* of
 Vedānta, see (9.108.12)]

9.86.47:

Your streams after being collected flow swiftly (1,3).

They have been purified by the strings of woolen fleece (2).

When you are mixed with the Rays in the bowls (4),

you, being released, sit in the vessels (5).⁴⁷

[*suvānaḥ*: released; woolen fleece; net of sense-life. See Line 3
 below; *chamvoḥ*: two bowls, see (6.20.6)]

⁴⁶ असर्जिं स्वम्भो दिव (1), उद्यतो मदः (2), परि त्रिधातुः भुवनानि अर्षति (3),

अंशुं रिहन्ति मतयः पनिप्रतं गिरा (4), यदि निर्णिजम् ऋग्मिणो ययुः (5)

⁴⁷ प्र ते धारा (1), अति अण्वानि मेष्यः पुनानस्य (2), संयतो यन्ति रंहयः (3),

यद्रोभिः इन्द्रो चम्बोः समज्यस (4), आ सुवानः सौम कलशेषु सीदसि (5)

9.86.48:

O Soma, flow, you are the knower of our will (1),
 you carry the utterance (2).
 May the beloved Soma rush through the net of sense-life (3).
 O Indu, kill all the demons and the devourers (4).
 May we speak about the vast (5),
 with perfect hero-might during the discovery of knowledge (6).⁴⁸
 [vidathe: in the discovery of knowledge, (10.12.7)]

87. Knows the secret name of Ray-cows**Riṣhi: Ushanā Kāvyaḥ****Metre: Triṣṭup, (11,4)**

- 9.87.1: Flow and sit in the store of energy
 9.87.2: Father has perfect discernment
 9.87.3: Knows the secret name of Ray Cows
 9.87.4: Indra stands on the sacred seat
 9.87.5: Soma goes to the seekers
 9.87.6: He impels the satisfaction towards us
 9.87.7: Like a brave warrior
 9.87.8: Soma comes thundering
 9.87.9: Teach us about ancient impulses

9.87.1:

O Soma, swiftly flow and sit in the store of energy (1).
 You are purified by the divine powers (2).
 You approach the plenitude (for giving to yajamāna) (3).
 Cleansing you like a strong horse (4),
 they lead you by the reins (5).¹

⁴⁸ पवस्व सोम क्रतुवित् न (1), उक्थ्यो (2), अब्यो वारे परि धाव मधु प्रियम् (3),
 जहि विश्वान् रक्षस इन्दो अत्रिणो (4), बृहद्वदेम (5), विदथे सुवीराः (6)

¹ प्र तु द्रव परि कोशं नि र्षीद (1), नृभिः पुनानो (2), अभि वाजमर्ष (3)
 अश्वं न त्वा वाजिनं मर्जयन्तो (4), अच्छा बर्ही रशनाभिः नयन्ति (5)

[SV (523, 677); *kosham*: store of energy, (1.112.11), heaven's treasury (5.53.6);

rashanābhiḥ: reins, (10.79.7); fingers (S)]

9.87.2:

The god of delight with perfect weapons flows (1),
destroying the (evil) foes and guards in a struggle (2).

He is the father, progenitor of gods, has perfect discernment (3).

He is the prop of heaven and supporter of earth (4).²

[*rakṣhamāṇa*: guarding, (1.71.9);

vṛjanam: mighty one, (5.44.1); struggle, (6.11.6)]

9.87.3:

He is the Rishi, the sage, foremost among men (1),

wise-thinker, fashions the poet Ushanas with his seer-wisdom (2).

He knew the secret name of Ray-cows (4), hidden in the cave (3).³

[*apīchyam*: secret thing, (8.39.6);

rbhu: to fashion, to shape;

nihitam: set inward, (6.9.5); hidden, (10.5.1);

guhya: in the secret cave, (1.67.2);

guhyaṃ nāma gonām: also in (5.3.3); *āsām*: these;]

9.87.4:

O Indra, the showers of honeyed Soma are for you (1);

He is flowing in the purifier for you, the mighty one (2).

Indra gives always profusely in thousands and hundreds (3);

(he) stands on the sacred seat, with his steed of swiftness (4).⁴

² स्वायुधः पवते देव इन्दुः (1), अशस्तिहा वृजनं रक्षमाणः (2),

पिता देवानां जनिता सुदक्षो (3), विष्टम्भो दिवो धरुणः पृथिव्याः (4)

³ ऋषिः विप्रः पुरस्ता जनानाम् (1), ऋभुधीरं उशना काव्येन (2),

स चित् विवेद निहितं (3), यत् आसाम् अपीच्यं गुह्यं नाम गोनाम् (4)

⁴ एष स्य ते मधुमौ इन्द्र सोमो वृषा वृष्णे (1), परि पवित्रे अक्षाः (2),

सहस्रसाः शतसा भूरिदावा शश्वत्तमं (3), बहिरा वाजी अस्थ्यात् (4)

[SV (531) (variant);

shashvat-tamam: everlasting, (3.1.23);

vṛṣṇaḥ: mighty one, (10.3.4); *asthāt*: stands, has risen;

pari akṣhāḥ: flows;]

9.87.5:

The Soma (flows) towards the truth of the Ray-cows (1,3),
the inspired knowledge and the vast plenitude in thousands (2,4).
When the pure-flowing Soma is released from the purifiers (5),
he goes to the seekers of inspired knowledge (6),
like the horses going for victory in a battle (7).⁵

9.87.6:

After being purified Soma, invoked by many (1,3),
releases the enjoyment for all human beings (2).
Carried (from the heaven) by the bird (4),
(he) impels towards us the satisfaction and riches (5),
and makes the plenitude to flow to us (6).⁶

[*tuñjānaḥ*: impels, (9.57.2)

bhojanā: enjoyment, (5.34.7), (5.82.1);

Line 4: See note in (9.48.3) and the essay (x)]

⁵ ए॒ते सोमा॑ अ॒भि ग॒व्या (1), स॒हस्रा॑ म॒हे वा॒जाया॑म् (2), ऋ॒ताय॑ (3),
श्रवा॑सि (4), प॒वित्रै॑भिः प॒र्वमा॑ना असृ॒ग्रन् (5),
श्रव॑स्यवो (6), न पृ॒तना॑जो अ॒त्याः (7)

⁶ परि॒ हि घ्मा॑ पुरु॒हूतो॑ (1), ज॒नाना॑ं विश्वा॒ अस॑र॒त् भो॒जना॑ (2), पू॒यमा॑नः (3),
अथा॒ भर॑ इ॒येन॑भृ॒त (4), प्रया॑सि र॒यिं तु॒ज्ञानो॑ (5), अ॒भि वा॒जम॑र्ष (6)

9.87.7:

The outpressed Soma swiftly rushes to the purifier (1,3),
like a galloping war-horse (2,4).

He is like a brave warrior desiring the light of Ray-cows (6),
(advancing) like the buffalo with sharp and intense horns (5).⁷
[*satvā*: warrior, (5.33.5); *gavyan*: desiring the light, (3.33.11)]

9.87.8:

This Soma has come from the supreme station (1).

He found the Ray-cows (hidden somewhere) in a wide space (3),
at the higher levels in the hill (2).

O Indra, the stream of Soma flows to you (5),
thundering like the lightning caused by clouds (4).⁸

[*satīḥ*: higher levels, (5.29.5); *ūrve*: wideness, (3.1.14);

adri: hill of our being, (5.85.2), see also (9.86.3);

Line 2: Our existence is regarded as a hill (*adri*) with many plateaus,
each plateau being a level or plane of being;]

9.87.9:

Being purified and sitting in the same chariot with Indra (2),
pursue the herd of Ray-cows, O Soma (1).

Teach us about the ancient and vast impulsions (3,5).

O one with great might, these (impulsions) are yours (6).

You, swift in strength, are hymned by us (4,7).⁹

⁷ एष सुवानः परि सोमः पवित्रे (1), सर्गो न सृष्टो (2), अदधावत् (3), अर्वा (4),
तिग्मे शिशानो महिषो न शुङ्गे (5), गा गव्यन् अभि शूरो न सत्त्वा (6)

⁸ एषा ययौ परमात् (1), अन्तः अद्रेः कूर्चित् सतीः (2), ऊर्वे गा विवेद (3),
दिवो न विद्युत् स्तनयन्ति अभ्रैः (4), सोमस्य ते पवत इन्द्र धारा (5)

⁹ उत स्म राशिं परि यासि गोनाम् (1), इन्द्रेण सोम सरथं पुनानः (2),
पूर्वीः इषो बृहतीः (3), जीरदानो (4), शिक्षा (5), शचीवः तव ता (6), उपष्टुत् (7)

[*jiradānaḥ*: swift in strength, (5.62.3); recall *dānava* is a class of demons.

shikṣhā: teach us, (9.81.3);

shachīvaḥ: one with great might or puissance, (3.21.4)]

88. Soma manifests his might effortlessly

Riṣhi: Ushanā Kāvyaḥ

Metre: Triṣṭup

9.88.1: Soma pressed for Indra only

9.88.2: Gain of the light of the Sun-world

9.88.3: You are like Vāyu and Draviṇoda

9.88.4: You perform great actions like Indra

9.88.5: Soma manifests his might effortlessly

9.88.6: Soma flows to vessels like downward flowing rivers

9.88.7: Have grace of mind like waters

9.88.8: Your workings are like those of Varuṇa

9.88.1:

O Indra, this Soma is pressed for you (1).

For you it flows; it is for you, may you drink it (2).

You have made this (Soma) (3).

Soma desired by you is for your rapture and help (to us) (4).¹

9.88.2:

Soma has been yoked like a great car with heavy burden (1),

for the gain of abundant riches for us (2).

All human beings come together to the Delight at the heights (3,5),

for the gain of light of the Sun-world (4).²

¹ अयं सोमं इन्द्र तुभ्यं सुन्वे (1), तुभ्यं पवते त्वमस्य पाहि (2),

त्वं ह यं चकृषे (3), त्वं ववृष इन्दुं मदाय युज्याय सोमम् (4)

² स ई रथो न भुरिषाद् अयोजि महः (1), पुरुणि सातये वसूनि (2),

आदी विश्वा नहुष्याणि जाता (3), स्वर्षाता (4), वन ऊर्ध्वा नवन्त (5)

[*svarṣhātā*: gain of light of svar, (6.33.4, 6.17.8);
navanta: (all) came together, (6.7.2)]

9.88.3:

Like Vāyu with the Niyut steeds, you go where you like (1).
 Like Ashvins you give peace on hearing the call (2).
 Like Draviṇoda, you are desired by all (3).
 O Soma, you are like Pūshan with the speed of thoughts (4).³

9.88.4:

O Soma, like Indra you perform great actions (1),
 you kill the Vṛtra-s and destroy cities (of foes) (2).
 Like Paidva, you destroy the demon with the name Ahi (3).
 You are the destroyer of all dasyus, O Soma (4).⁴
 [Paidva: horse of Pedu (S)]

9.88.5:

Soma manifests his might in the rivers effortlessly (2),
 just like a fire created amidst a forest (1).
 He is like a hero fighting powerful (foes) making noise (3).
 The pure Soma impels his essence in waves (4).⁵
 [*iyarti*: sends forth, (10.45.7); *ā sṛjyamānaḥ*: to create]

-
- ³ वायुर्न यो नियुत्वौ इष्टयामा (1), नासत्येव हव आ शंभविष्टः (2),
 विश्ववारोऽद्रविणोदा ईव (3), त्वन् पूषेव धीजवनो असि सोम (4)
⁴ इन्द्रो न यो महा कर्माणि चक्रिः (1), हुन्ता वृत्राणामसि सोम पूरित् (2),
 पैद्रो न हि त्वमहिनाम्नां हुन्ता (3), विश्वस्यासि सोम दस्योः (4)
⁵ अग्निर्न यो वन आ सृज्यमानो (1), वृथा पाजांसि कृणुते नदीषु (2),
 जनो न युध्वा महत उपब्धिः (3), इयति सोमः पवमान ऊर्मिम् (4)

9.88.6:

These Soma-s pass through the net of sense-life (purifier) (1),
just as the rain from cloud passes through heaven's treasury (2).
The pressed (Soma) flows to the vessels (4),
just as the downward flowing rivers go to the ocean (3).⁶

[*divaḥ koṣham*: heaven's treasury, (5.53.6);

Line 2: rain here is symbolic, not mere water; it contains many heavenly energies]

9.88.7:

Flow strong, like the host of Maruts (1),
like the blameless divine beings (2).
Quickly the grace of mind has come to us like waters (3).
With your thousand forms in yajna (4,6),
you are like the victor in battles (5).⁷

[Line 4: reference is to Indra]

9.88.8:

O king, your workings are like those of Varuṇa (1).
O Soma, your domain is both vast and profound (2).
You are pure and shining and beloved like Mītra (3).
O Soma, you are all-discerning like Āryama (4).⁸

[*dakṣhāyāḥ*: all-discerning, (7.1.2)]

⁶ एते सोमा अति वाराणि अव्या (1), दिव्या न कोशासो अभ्रवर्षाः (2),

वृथा समुद्रं सिन्धवो न नीचीः (3), सुतासौ अभि कलशौ असृग्रन् (4)

⁷ शुष्मी शर्धो न मारुतं पवस्व (1), अनभिज्ञस्ता दिव्या यथा विट् (2),

आपो न मक्षु सुमतिः भवा नः (3), सहस्राप्ताः (4), पृतनाषाद् न (5), यज्ञः (6)

⁸ राज्ञो नु ते वरुणस्य व्रतानि (1), बृहद्रभीरं तव सोम धर्म (2),

शुचिः त्वमसि प्रियो न मित्रो (3), दक्षाय्यो अर्यमेवासि सोम (4)

89. Boat going to the Truth

Riṣhi: Ushanā Kāvyaḥ

Metre: Triṣṭup

9.89.1: Soma sits blissfully on his mother's lap

9.89.2: The boat going to Truth

9.89.3: He protects by his sight

9.89.4: The united powers energise him

9.89.5: Approach him with surrender

9.89.6: He has all peoples in his hand

9.89.7: You flow for the birth of gods in us

9.89.1:

The carrier of energies flows along (his) paths (1).

O pure Soma, you flow like the rain from heaven (2).

Soma of thousand streams sits blissfully (3,5),

on his mother's lap in our midst (4).¹

[vanā: blissful, (3.1.13)]

9.89.2:

(This) Soma king covers the abode of the rivers (1).

He mounts the boat, most straight-going, to go to the truth (2).

Carried by the hawk his flow increases in the waters (3).

The Soma born in heaven is milked (in heaven) (5).

The father (of this world) milks also (the Soma) (4).²

[*rajiṣṭhām*: straight-going;

Line 3: see note in (9.48.3) and essay (x)]

¹ प्रो स्य वह्निः पथ्याभिः अस्यान् (1), दिवो न वृष्टिः पर्वमानो अक्षाः (2),

सहस्रधारो असदत् नि (3), अस्मे मातुः उपस्थे (4), वन आ च सोमः (5)

² राजा सिन्धूनामवसिष्ट वासं (1), ऋतस्य नावम् आरुहत् रजिष्ठाम् (2),

अप्सु द्रप्सो वावृधे श्येनजूतो (3), दुह ई पिता (4), दुहा ई पितुर्जाम् (5)

9.89.3:

Sweet (Soma) who is like a swift lion is approachable (1).
 He is luminous, deep red, and the lord of heaven (2).
 He a hero in battles, the supreme, seeks the Ray-cows (3).
 This male protects all by his sight (4).³

[*ayāsam*: swift going, (5.42.15);

ukṣhā: male, showerer (9.83.3);

Line 1: Even though he is like a swift lion, he is also sweet and hence can be approached.]

9.89.4:

Soma as a horse is yoked to the broad-wheeled car (2).
 Soma has the back of sweetness, is fierce, swift and sublime (1,3).
 The sisters and companions rub him bright and pure (4).
 The united powers energize him who is the master of plenitude (5).⁴
 [*sanābhayaḥ*: powers united in the naves, (10.78.4);
ṛshvam: sublime, (3.5.7), mighty one (10.12.6);
madhuprṣhtham: back of sweetness; having the sweetness for its back; (recall *ghṛtaprṣhtham*, back of light, in (5.4.3));
vājinam: master of plenitude, (8.84.8)]

9.89.5:

The four powers milk the light from him (Soma) and serve him (1).
 They are seated within a common continent (or holder) (2).
 With prostrations of surrender, they approach the purified one (3).
 These ancient powers surround him on all sides (4).⁵

³ सिंहं नसन्त मध्वो अयासं (1), हरिमरुषं दिवो अस्य पतिम् (2),
 शूरो युत्सु प्रथमः पृच्छते गा (3), अस्य चक्षसा परिं पाति उक्षा (4)

⁴ मधुपृष्ठं घोरम् अयासम् (1), अश्वं रथे युञ्जन्ति उरुचक्र (2), ऋष्वम् (3),
 स्वसार ई जामयो मर्जयन्ति (4), सनाभयो वाजिनमूर्जयन्ति (5)

⁵ चतस्र ई घृतदुहः सचन्ते (1), समाने अन्तः धरुणे निषन्ताः (2),
 ता ईमर्षन्ति नमसा पुनानाः (3), ता ई विश्वतः परिं षन्ति पूर्वीः (4)

[*pūrvīh*: ancient, (7.2.5);

dharuṇaḥ: continent, (5.15.1), holder, (1.73.4)]

9.89.6:

He is the prop of heaven and the holder of earth (1).

He has all the peoples in his hand (2).

May Soma, the fountain, make the adorer to have the steeds (3).

His sweet rays flow for strengthening the powers of Indra (4).⁶

[Line 4: His rays strengthen Indra-powers in human beings;
niyutvān: one with steeds;]

9.89.7:

You are conquering and are unconquered (1).

May you flow for the sake of Indra, the killer of Vṛtra (3),
and for the birth of the gods, O Soma (2).

Be forceful in us; may we be the masters of riches (4,6,8),
which are vast, full of delight and full of great strength (5,7).⁷

[*shagdhi*: be forceful (in us) (2.2.12);

purushchandra: delight desired by many;]

⁶ विष्टम्भो दिवो धरुणः पृथिव्या (1), विश्वा उत क्षितयो हस्तैः अस्य (2),
असत् त उत्सौ गृणते नियुत्वान् (3), मध्वो अंशुः पवत इन्द्रियाय (4)

⁷ वन्वन् अवातो (1), अभि देववीतिम् (2), इन्द्राय सोम वृत्रहा पवस्व (3),
शग्धि (4), महः पुरुः चन्द्रस्य (5), रायः (6), सुवीर्यस्य (7), पतयः स्याम (8)

90. Makes all the Gods joyful and graceful

Riṣhi: Vasiṣṭho Maitrāvaruṇiḥ

Metre: Triṣṭup

9.90.1: Holds all riches in his hand

9.90.2: Establishes ecstasies

9.90.3: You are a victor

9.90.4: Make the Ray-cows fearless and whole

9.90.5: Make all the gods to be joyful

9.90.6: Protect us at all times granting us peace

9.90.1:

Impelled by the aspirants, he (Soma) gives birth to the Two (1).

He approaches Indra and has sharp weapons (3).

He holds all the riches in his hands (4).

Like a chariot, he advances desiring to conquer the plenty (2).¹

[SV (536), (variant);]

[*ayāsīt*: advances (S);

saṇiṣṭhyan: desiring to conquer, (3.2.3); Line 1: Recall (9.96.5)]

9.90.2:

The chants of the singers resound (around him) (3),

(They seek) the showerer, who founds the expanding growth (2),

he with his triple back (1).

Like Varuṇa clad in the delight of the (flowing) rivers (4),

he establishes the ecstasies (in worshippers) (5),

and gives the desired felicities (6).²

[SV (528, 1408); (variant), (*āngoṣṭhīṇam* in SV, *angūṣṭhāṇām* in RV);

avāvashanta: desire, (9.19.4), (9.66.1)]

¹ प्र हिन्वा॒नो ज॒निता॒ रोद॑स्यो (1), रथो॒ न वाजं॑ स॒निष्यन् अ॒यासीत् (2),

इन्द्रं॑ गच्छन् आ॒युधा॒ संशि॑शानो (3), विश्वा॒ वसु॑ हस्तयोः आ॒दधानः॑ (4)

² अ॒भि त्रि॑पुष्टं (1), वृ॒षणं॑ वयो॒धाम् (2), आङ्गु॑शाणाम् अ॒वाव॑शन्त वा॒णीः (3),

व॒ना व॑सानो वरु॒णो न॑ सिन्धून् (4), वि र॒त्नधा॑ (5), द॒यते॒ वाय॑र्षाणि (6)

9.90.3:

(O Soma) you have a host of warriors, all heroes (1),
 you are of full of strength, and you are a victor (2).
 May you, the conqueror of riches, flow (3).
 With your sharp weapons and rapid bow (4),
 (you are) unbeatable in battles (5).
 (You) overthrow the foes in battles (6).³
 [sanitā: conqueror, (8.19.9)]

9.90.4:

(Flow) to the broad paths of the Ray-cows (1),
 making them fearless and making them whole (2).
 (Flow also) to the goddess of many thoughts (3).
 Conquering the waters, the dawn and the Rays of Sun-world (4),
 he cries aloud, (granting us) the great plenitude (5,6).⁴
 [sisāsan: to conquer, (5.31.1), (9.35.4);
 samīchī: vast and whole, (3.1.7); gavyūti: see (9.85.8)]

9.90.5:

O Soma, make Mitra and Varuṇa to rejoice (1),
 O pure Soma, O delight, make Indra and Viṣṇu to be joyful (2).
 Make the host of Maruts and all the gods to be joyful (3).
 O delight, make the great Indra joyful (4),
 so that he may become rapturous (5).⁵
 [matsi: to rejoice, (1.9.1)]

³ शूरग्रामः सर्ववीरः (1), सहावान् जेता (2), पवस्व सनिता धनानि (3),
 तिगमयुधः क्षिप्रधन्वा (4), समत्सु अर्षाब्धः (5),
 साह्वान् पृतनासु शत्रून् (6)

⁴ उरुगव्यूतिः (1), अभयानि कृण्वन् समीचीने (2), आ पवस्वा पुरंधी (3),
 अपः सिषासन् उषसः स्वर्गाः (4), सं चिक्रदो (5), महो अस्मभ्यं वाजान् (6)

⁵ मत्सि सोम वरुणं मत्सि मित्रं (1), मत्सि इन्द्रमिन्द्रो पवमान विष्णुम् (2),
 मत्सि शर्धो मारुतं मत्सि देवान् (3), मत्सि महामिन्द्रमिन्द्रो (4), मदाय (5)

9.90.6:

O Soma, may you be full of will-power like a king (1).
 Flow destroying the calamities and evils by your strength (2).
 O Indu, establish the expanding growth (in us) by the hymns (3).
 May you protect us at all times granting us happiness (4).⁶
 [amena: by strength;
 vayodhā: who founds expanding growth, (6.6.7)]

91. Grants Peace and Wide-light

Riṣhi: Kashyapaḥ Mārīchah

Metre: Triṣṭup, (11,4)

9.91.1: Ten sisters impel Soma

9.91.2: Advent on earth of beings with seer-wisdom

9.91.3: The singer attains to subtle powers

9.91.4: Destroy demons

9.91.5: Grant paths to the new singer

9.91.6: Grant peace and wide-light

9.91.1:

Among the thinkers, Soma is the foremost thinker (4).
 The voicing (Soma) is released by a chant (1,3),
 as a chariot (is released) in the battle (2).
 Through the purifier at the height, the ten sisters (5),
 impel the energy-carrying (Soma), towards the abode (6).¹
 [SV (543), (variant); (*mṛjanti* in SV, *ajanti* in RV);]
 [*ajanti*: urge, (S) (occurs once); *sāno*: the height;
avye: purifier of sense-life;]

⁶ ए॒वा राजे॑व॒ क्रतु॑माँ (1), अ॒मे॒न॒ विश्वा॑ घ॒निघ्न॑त् दु॒रिता॑ प॒वस्व॑ (2),
 इ॒न्द्रो॑ सू॒क्ताय॑ व॒च॒से॒ वयो॑ धा (3), यू॒यं पा॑त स्व॒स्तिभिः॑ सदा॑ नः (4)

¹ अ॒स॒र्जि॑ ब॒क्वा (1), र॒थ्ये॑ यथा॒ आजौ॑ (2), धि॒या (3), म॒नो॒ता॑ प्रथ॒मो म॑नी॒षी (4),
 द॒श स्व॑सा॒रो अ॒धि सा॒नो अ॒व्ये (5), अ॒ज॒न्ति॑ व॒ह्निं स॑द॒नानि॑ अ॒च्छ (6)

9.91.2:

The Soma pressed out by human beings (2),
is for the advent of the celestial beings having seer-wisdoms (1).
The immortal (Soma) is rendered bright and pure by the mortals (3),
by the sense-life, Ray-cows and waters (4).²

[*avibhiḥ*: sheep, (2.36.1); The physical Soma is purified by a strainer
made of hairs or the fleece of sheep. Here *avi* (sheep) symbolises the
net of sense-life. This purifies the raw Soma generated by work;
kavyaiḥ: with seer-wisdom, (10.14.3);
vīti: with the light, (6.6.1), advent, (6.16.46)]

9.91.3:

The showerer, the Soma goes to the lord (Indra) roaring (1).
The pure and shining Soma goes to the Ray-cows and the milk (2).
The singer of the thousand riks, the knower of the words (3,5),
the wise one, by means of the paths with no obstructions (4,6),
attains to the subtle powers (7).³

[*pathibhiḥ adhvasmabhiḥ*: paths with no obstruction, (2.34.5);
aṇvam: subtle powers, (9.10.5), *amshu*: Soma, (4.1.19);
vṛṣṇe: to the mighty one, the lord, (5.12.2);
vachāḥ - vidāḥ: knowers of words or mantra-s (1.91.11)]

-
- ² वीती जर्नस्य दिव्यस्य कव्यैः (1), अधि सुवानो नहुष्येभिः इन्दुः (2),
प्र यो नृभिः अमृतो मर्त्येभिः मर्मज्ञानो (3), अविभिः गोभिः अद्भिः (4)
- ³ वृषा वृष्णे रोरुवत् अंशुः (1), अस्मै पवमानो रुशत् ईर्ते पयो गोः (2),
सहस्रम् ऋक् (3), पथिभिः (4), वचोवित् (5),
अध्वस्मभिः सूरौ (6), अण्वं वि याति (7)

9.91.4:

Destroy the firm dwelling of Rakṣhasa (demon) (1).

O Indu, being purified fill yourself with the plenitude (2).

With your forceful weapon destroy the demon (3,5),

who may be above, or near or far and also their leaders (4,6).⁴

[*vi ūrṇuhi*: fill, (10.38.2); *tujā*: force, (5.17.3)]

9.91.5:

O Soma, in whom are all desirable things, to your new singer (2),
grant the ancient paths, so as to be in his front (1,3).

O doer of many deeds, giver of abundance (6),

may we attain those great powers of yours (5),

which conquers our foes, but keeps us unconquered (4).⁵

[*prācāḥ*: front; *purukṣaḥ*: giver of manifold plenty, (3.25.2);]

9.91.6:

Being purified grant us the waters and the Rays of the Sun-world (1),
and many successors and extensions (2,5).

O Soma, grant peace to my field (or abode) and wide lights (3,5).

May we able to see the Sun continuously (or for all times) (4).⁶

[*ririhi*: to grant, (4.39.5);]

⁴ रुजा इच्छा चिद्रक्षसः सदांसि (1), पुनान इन्द्र ऊर्णुहि वि वाजान् (2),

वृश्च (3), उपरिष्ठात् (4), तुजता वधेन (5), ये अन्ति दूरात् उपनायमेषाम् (6)

⁵ स प्रतृवत् (1), नव्यसे विश्ववार सूक्ताय (2), पथः कृणुहि प्राचः (3),

ये दुष्पहांसो वनुषा (4), बृहन्तः तान् तै अश्याम (5), पुरुकृत् पुरुक्षो (6)

⁶ एवा पुनानो अपः स्वर्गा अस्मभ्यं (1), तोका तनयानि भूरि (2),

शं नः क्षेत्रमुर्जु ज्योतीषि सोम (3), ज्योक् नः सूर्यं हृशये (4), रिरिहि (5)

92. The Wide World (U-loka) creates the Light of Day

Riṣhi: Kashyapaḥ Mārīchaḥ

Metre: Triṣṭup, (11,4)

9.92.1: Soma attains the Indra-powers

9.92.2: Inner abode and seven seers

9.92.3: The universal god knows the path

9.92.4: Seven rivers and ten self-laws

9.92.5: Truth of Pavamāna and assembly

9.92.6: The true king

9.92.1:

The outpressed Soma, luminous, gallops into purifier (1,2,4),
like the car released for the gain of riches (3).

Being purified, it attains the mantra-laud and the Indra-powers (5).

Later it serves the gods with pleasant things (6).¹

[*hiyānaḥ*: to gallop, (2.4.4)]

9.92.2:

The seer bearing the name in his native seat (3),
flows to the purifier, he of divine vision (1,2).

In the inner abode Soma sits like the invoking priest (4).

The seven seers, sages, approach him in the body (5).²

[*nāma*: name; the word having the power of the deity indicated;

Seven seers: see (9.10.7);

chamūṣhu: bodies, see (9.20.6);]

¹ परि सुवानो हरिः अंशुः (1), पवित्रे (2), रथो न संजि सनयै (3), हियानः (4), आपत् श्लोकम् इन्द्रियं पूयमानः (5), प्रति देवाँ अजुषत् प्रयोभिः (6)

² अच्छा नृचक्षा (1), असरत् पवित्रे (2), नाम दधानः कविः अस्य योनौ (3), सीदन् होतैव सदेने (4), चमूषु उपैमग्मन् ऋषयः सप्त विप्राः (5)

9.92.3:

Soma, purified, goes to his eternal abode (2).

He, wise in understanding, universal god, knows the path (1).

He delights in all the seer-wisdoms (3).

The wise thinker approaches the five classes of beings (4).³

[*pañchajana*: five classes of non-human beings, corresponding to the five realms namely matter, life, mind, svar (or mahas) and the bliss.

The wise persons do not care about the castes; see also (9.101.9).]

9.92.4:

Yours are these thrice-eleven gods and the All-gods (2),

all staying in secrecy, O pure-flowing Soma (1).

The seven mighty (rivers) rub you bright (5),

in the covers of sense-life at the heights (4),

by their ten self-laws (3).⁴

[*sapta nadhyaḥ*: For the deeper meanings of the names, see the note in (10.75.5). A brief summary is presented here.

Here is the indirect mention of the ten rivers namely Gangā, Yamunā and Sarasvatī, Shutudrī, Paruṣṇī, Marutvṛdhā, Asiknī, Vitastā, Ārjīkā and Suṣhomā. According to Yāska, the river Irāvati is same as Paruṣṇī; Ārjīkā is same as the river Vipāt. It has the name of Urujira. The river Sushomā is same as Sindhu.

In the Veda, a river stands for the dynamical energies which are flowing. The commentator Yāska gives the meanings behind the names of the rivers. The meanings can be understood both in the physical sense and in the spiritual/psychological sense.

³ प्र सुमेधा गातुवित् विश्वदेवः (1), सोमः पुनानः सद एति नित्यम् (2),

भुवत् विश्वेषु काव्येषु रन्ता (3), अनु जनान् यतते पञ्च धीरः (4)

⁴ तव त्वे सौम पवमान निष्पे (1), विश्वे देवास्त्रय एकादशासः (2),

दश स्वधाभिः (3), अधि सानो अव्ये (4), मृजन्ति त्वा नद्यः सप्त यहीः (5)

Gangā: derived from that which goes, flows;

Yamunā: that which mixes with other rivers;

Shutudrī: that which flows quickly;

Paruṣṇī: that which flows in a meandering way;

Asiknī: that which is not white or pure;

Marutvṛdhā: that which is energized by the Maruts (wind, life-energies);

Vitastā: that which extends or wide, i.e., that which has high banks;

Ārjīkīyā: that which is born in the place Rjīkā; that which flows straight (*rju*);

Vipāt: that which overflows its banks;

Suṣhoma: same as Sindhu; wide like the ocean; that which gives delight (Soma);

The next mantra (10.75.6) mentions the tributaries of Sindhu namely Gomati, Tṛṣṭāmā, Susartu, Rasā, Shvetī, Kubhā and Mehantu.]

9.92.5:

That (place has) the Truth of Pavamāna (1),
where all the singers assemble (2).

The wide world (*u-loka*) creates the light of day (3).

He protects Manu and made him overcome the *dasyu* (4).⁵

[*kaḥ*: has made, (1.71.5), (3.5.7);

manu: the first human thinker, occurs in 15 mantrās. Its plural *manoḥ* occurs in 8 mantrās. The sūkta (9.113) has an excellent description of heaven, the place mentioned in line 1.]

⁵ तन्नु सत्यं पवमानस्य अस्तु (1), यत्र विश्वे कारवः संनसन्त (2),

ज्योतिः यदह्ने अकृणोत् उ लोकं (3), प्रावन् मनुं दस्यवे कः अभीकम् (4)

9.92.6:

Just as an invoking priest goes to the house with the Ray-cow (1),
the true king goes to the battle (2).

Being purified, Soma, sitting in the delight (3,5,7),
enters the vessel like a powerful animal (4,6).⁶

[*iyāna*: going; *ayāsīt*: enter;

pashu-mat in (9.72.9), *pashu-matyas*, (5.11.17) and *pashu-manti* (9.92.6)
refer to the knowledge or Ray-cow. For S, it refers to a cow that will
be killed in the rite.]

93. May he come soon to the seekers

Riṣi: Nodhā Gautamaḥ

Metre: Triṣṭup

9.93.1: The heroic thoughts

9.93.2: Established like a child in the mother

9.93.3: Unslayable Ray-cows

9.93.4: Come to us, we are your seekers

9.93.5: May he come soon at dawn

9.93.1:

The ten sisters together cleanse the hero pouring his energy (1).

The heroic thoughts are the impellers (2).

The luminous Soma flows around the wives of the Sun (3).

He (Soma) enters the vessel swiftly like a war-horse (4).¹

[SV (538, 1418);

svasārah: sisters; companion powers or goddesses; they could be
the ten rivers mentioned in (9.92.4). S thinks they are the ten fingers.]

⁶ परि सन्नैव पशु-मान्ति होता (1), राजा न सत्यः समितीः इयानः (2),
सोमः पुनानः (3), कलशाँ अयासीत् (4), सीदन् (5),
मृगो न महिषो (6), वनेषु (7)

¹ साकमुक्षौ मर्जयन्त स्वसारो दश (1), धीरस्य धीतयो धनुत्रीः (2),
हरिः परि अद्रवत् जाः सूर्यस्य (3), द्रोणं ननक्षे अत्यो न बाजी (4)

9.93.2:

Desired (by all), the mighty one, is established in the waters (2,4),
like a child in the mother (1).

His gifts are many (3).

Like one approaching his love, he goes to the perfect seat (5),
in the vessel along with the Ray-cows (6).²

[*puruvāra*: one whose gifts are many, (6.5.1)]

9.93.3:

Indu nourishes the udder of the unslayable (Ray-cows) (1).

Soma, wise of mind, unites with the streams (of the essence) (2).

The Ray-cows at the heights (3),

mix the Soma in the bowls with the milk of knowledge (4),
which is purified like a robe (5).³

[*shrīṇanti*: mix, see (9.1.9); *niktam*: see (9.69.4);

chamūṣhu: sheaths; see (9.20.6);]

9.93.4:

O pure flowing Soma, desired by the gods (1,3),

give us the riches or felicities with life-energy (2).

O many-thoughted one, may you come towards us (4,6),
who are seeking you for giving us the riches (5,7).⁴

[*āyanti*: come, (5.6.2); *rathi*: in the car;]

-
- ² सं मातृभिर्न शिशुः (1), वावशानो वृषा दधन्वे (2), पुरुवारौ (3), अद्भिः (4),
मर्यो न योषाम् अभि निष्कृतं यत् सं गच्छते (5), कलश उस्त्रियाभिः (6)
- ³ उत प्र पिप्य ऊधः अघ्याया इन्दुः (1), धाराभिः सचते सुमेधाः (2),
मूर्धानं गावः (3), पर्यसा चमूषु अभि श्रीणन्ति (4), वसुभिर्न नितैः (5)
- ⁴ स नो देवेभिः पवमान (1), रद इन्दो रयिमश्विनं (2), वावशानः (3),
रथिरायताम् (4), उशती (5), पुरंधिः अस्मद्यक् आ (6), दावने वसूनाम् (7)

9.93.5:

O Soma, after being purified (3),

measure out the riches (1),

given speedily by the wind, which are delightful for all (4).

May we be with the gods (2).

May he, rich in thought, come soon at dawn (6).

O Indu, may the life of the adorer be extended (5).⁵

[Line 2: *nṛvantaḥ syāma*: may we be with the gods, (7.41.3);

nṛ: gods (5.18.5), souls of power (5.25.6), men (8.40.7);

Line 6: occurs as the last mantra of several *sūktās*, such as (1.58),

(1.64) associated with Rishi Nodhā Gautamaḥ and (1.94) – (1.96),

(1.101) – (1.103) of Kutsa Angirasaḥ.]

94. Two-fold realm of Immortality

Rishi: Kanvo Angirasaḥ

Metre: Triṣṭup

9.94.1: Happy thoughts compete for the bliss of Soma

9.94.2: Two-fold realm of immortality

9.94.3: They cry for riches with discernment

9.94.4: He goes within towards glory

9.94.5: Bring us impulsion and widelight

9.94.1:

Like people (competing) for the rays of Sun (3),

the happy thoughts compete (2),

for the bliss of Soma who is full of plenitude (1).

Clothed in waters, the seer flows to the abode (of bliss) (4),

just like the thinkings increase the knowledge (5).¹

⁵ नू नौ रयिमुप मास्व (1), नृवन्तं (2), पुनानो (3), वाताप्यं विश्वश्चन्द्रम् (4),
प्र वन्दितुः इन्द्रो तारि आयुः (5), प्रातर्मक्षु धियावसुः जगम्यात् (6)

¹ अधि यदस्मिन् वाजिनीव शुभः (1), स्पर्धन्ते धियः (2), सूर्ये न विशः (3),
अपो वृणानः पवते कवीयन् ब्रजं (4), न पशुवर्धनाय मन्म (5)

[SV (539), (variant); (*sūrye* in RV; *sūre* in SV); KYTS (7.1.20.5); *shubhaḥ*: happy; *pashu*: knowledge; *vraja*: cow-stall, abode]

9.94.2:

He unveils the two-fold realm of immortality (1).
For the knower of the Sun, the worlds spread out (2).
The nourishing thoughts desiring the Truth (3,5),
sounding, go to Soma, like cows going to their sheds (4,6).²
[*vi-ūrṇvan*: unveil, (5.80.6); *pinvāna*: nourishing, (7.5.8)]

9.94.3:

The seer bears around him all the seer-wisdoms (1),
just as a warrior in a chariot looks all around (2).
The mortals pray to the gods for the grant of glory (3).
The cry goes forth in many places for riches with discernment (4).³
[*navyam*: to whom must rise our cry, (6.1.7);
bhūshan: approached with reverence, pray, (3.3.9)]

9.94.4:

He is born in beauty and glory (1).
He goes within towards the glory (2).
He establishes in his adorers, wide expansion and glory (3).
Clothed in glory, his adorers become immortal (4).
In the measured run, the meetings become truthful (5).⁴
[*mitadruḥ*: in the measured race, (7.7.1)
iyāya: to come, (4.4.11), (7.33.13);
niriyāya: *niḥ-iyāya*: to go within;
samithaḥ: meetings, (3.1.12); battles, (9.76.5)]

-
- ² द्विता व्यूर्ण्वन् अमृतस्य धाम (1), स्वर्विदे भुवनानि प्रथन्त (2),
धियः पिन्वानाः (3), स्वसरि न गाव (4), ऋतायन्तीः (5), अभि वावश्च इन्दुम् (6)
- ³ परि यत् कविः काव्या भरते (1), श्रो न रथो भुवनानि विश्वा (2),
देवेषु यशो मर्ताय भूषन् (3), दक्षाय रायः पुरुभूषु नव्यः (4)
- ⁴ श्रिये जातः (1), श्रिय आ निरियाय (2), श्रियं वयौ जरितृभ्यो दधाति (3),
श्रियं वसाना अमृतत्वमायन् (4), भवन्ति सत्या संमिथा मितद्रौ (5)

9.94.5:

Bring us impulsion, strength, the life-energies (1),
the Ray-cows, and the wide light (2).

Make the gods rapturous (3).

Overcome all the enemies (4,6),

since you have repelled them ahead, O Soma (5).⁵

[*bādhase*: repel]

95. Creates thoughts and Impels speech

Riṣhi: Praskanvaḥ Kāṇvaḥ

Metre: Triṣṭup

9.95.1: Creates appropriate thoughts

9.95.2: Manifests secret names of gods

9.95.3: Thinkers approach Soma with surrender

9.95.4: Trita and Soma

9.95.5: Soma impels speech

9.95.1:

The resplendent (Soma), released and purified (2,4),

sits in the abode of delight and makes sounds (1,3).

Controlled by the divine powers (5),

he creates a shape (or form) of knowledge (6).

Generate the appropriate thoughts according to your self-law (7).¹

[SV (530) (variant);

nirṇijam: shape, form, (8.19.23); *jaṭhara*: abode;]

⁵ इष्मूर्जम् अभ्यर्ष अश्वं (1), गामुरु ज्योतिः कृणुहि (2), मत्सि देवान् (3),
विश्वानि हि सुषहा (4), तानि तुभ्यं पर्वमान् बार्धसे सोम (5), शत्रून् (6)

¹ कर्निक्रन्ति (1), हरिरा सृज्यमानः (2), सीदन् वनस्य जठरे (3), पुनानः (4),
नृभिर्यतः (5), कृणुते निर्णिजं गा (6), अतो मतीः जनयत स्वधाभिः (7)

9.95.2:

Being created, Soma, shining, impels the speech (1,3),
on the path of the Truth, like the boatman (rowing) the boat (2,4).
A god, he manifests the secret names of the gods (5),
in the seat of the sacrifice of one with inspired speech (6).²

9.95.3:

Swift like the waves in the waters (1),
the thinkers impel (their thoughts) towards Soma (2).
With the prostration of surrender, they approach him (3).
Longing for him who longs for them, they enter (the bliss) (4).³
[SV (544); *chācha*: *cha* + *a* + *cha*;

9.95.4:

Soma on the hills, diffuser, is milked (2);
then, he is rubbed bright on a plateau, as if a buffalo (1).
The thoughts desiring him closely companion him (3).
Trita supports him (Soma) in the ocean (of midworld) (4).⁴
[Varuṇa in line 4: here it is an epithet for Soma;
Line 2: 'milking' means releasing. In the ritual, it is crushing the
herb by stones. For us it is doing the work. 'Soma on the hills'
means 'Soma which is potent, high in consciousness.
Trita: the triple one, (5.9.4); the triple born from the all pervading
substance. This name appears in several mantrās of the Maṇḍala
such as (32.2, 32.4, 37.8, 38.4, 86.20, 102.2, 6);]

² हरिः सृजानः (1), पथ्याम् ऋतस्य (2), इयति वाचम् (3), अस्तिव नावम् (4),
देवो देवानां गुह्यानि नाम आविष्कृणोति (5), बर्हिषि प्रवाचै (6)

³ अपाम् इवेत् ऊर्मयः तर्तुराणाः (1), प्र मनीषा ईरते सोममच्छ (2),
नमस्यन्तीः उप च यन्ति सं (3), चाऽऽच विशन्ति उशतीः उशन्तम् (4)

⁴ तं मर्मृजानं महिषं न सानौ (1), अंशुं दुहन्ति उक्षणं गिरिष्ठाम् (2),
तं वावशानं मतयः सचन्ते (3), त्रितो बिभर्ति वरुणं समुद्रे (4)

9.95.5:

Indu, after being purified, impels the speech (1,3),
 like answering the invoker and makes the thoughts to shine (2,4).
 May (Soma and) Indra infuse us with might (5),
 so that we may become lords of hero-might (7).
 and have the enjoyment of bliss (6).⁵

[Line 2: *upavaktā*: one who speaks on behalf (of human beings), (4.9.5); *kṣhayataḥ*: infused with might, (1.112.3) (KS)]

96. Soma generates Heaven and All Gods

Riṣhi: Pratardanaḥ Daivodāsiḥ

Metre: Triṣṭup

- 9.96.1: Hero seeks knowledge**
- 9.96.2: Soma meets those with understanding**
- 9.96.3: Creates water**
- 9.96.4: Flows for our vast all-forming labour**
- 9.96.5: Soma generates Heaven and all the gods**
- 9.96.6: Soma is like Brahma among gods**
- 9.96.7: Soma causes hymn in thinkers**
- 9.96.8: Soma impels thought**
- 9.96.9: Beloved joyful Soma**
- 9.96.10: Purified by mantra**
- 9.96.11: Actions performed by your grace**
- 9.96.12: You did flow to Manu**
- 9.96.13: Soma possesses the Truth**
- 9.96.14: Mix with rays and increase lifespan**
- 9.96.15: Soma overcomes non-givers**
- 9.96.16: You support life perfectly**

⁵ इष्यन् वाचम् (1), उपवक्तेव होतुः (2), पुनान इन्द्रो (3), वि ध्या मनीषाम् (4),
 इन्द्रश्च यत् क्षययः (5), सौभगाय (6), सुवीर्यस्य पतयः स्याम (7)

9.96.17: You have become a seer

9.96.18: Soma is maker of ṛiṣhi and his mind

9.96.19: Access to the fourth plane (*svar*)

9.96.20: Enters the store of energies

9.96.21: Flow into vastness

9.96.22: He sings the Sāman

9.96.23: Indu is lauded eagerly like a beloved

9.96.24: Enters vessel like a maiden

9.96.1:

The hero, leader of the host, goes in front of the chariots (1,3), seeking the knowledge (2).

His army exults (4).

He makes happy the friends who invoke Indra (5).

Soma swiftly accepts the robes (to perform yajna) (6).¹

[SV (533); *gavyan*: seeking the knowledge (*gavi*);

vastrā: robes, the outward expressions of joy]

9.96.2:

The powers with the life-energy rub bright (2),

with prostrations of surrender the luminous Soma (1,4);

Soma, accessible for all, sits in the car (3,5).

He, the wise one, friend of Indra (6),

goes to meet those with right understanding (7).²

[*harayah*: cosmic powers;

anishitam: accessible for all, (2.38.8)]

¹ प्र सैनानीः शूरो अग्रे रथानां (1), गव्यन् (2), एति (3), हर्षति अस्य सेनां (4), भद्रान् कुण्वन् इन्द्रह्वान् सखिभ्य (5), आ सोमो वस्त्रां रभसानि दत्ते (6)

² सम् अस्य हरिं (1), हरयो मृजन्ति अश्व-ह्वयैः (2), अनिशितं (3), नमोभिः (4), आ तिष्ठति रथम् (5), इन्द्रस्य सखा विद्वाँ (6), एना सुमतिं याति अच्छ (7)

9.96.3:

O great Soma, O god, flow for the advent of gods (1),
and for providing the food, O one fit for Indra's drink (2).
O purifier, creating water (3,6),
and drenching Heaven and Earth with rain (4),
come from the wide world and (grant) us the supreme good (5).³
[The first half is same as (9.97.27);
psarasa: food, (9.2.2), (9.97.27); *varivah*: supreme good, (5.29.11)]

9.96.4:

(O Soma), undefeated, unhurt, flow for our happiness (1),
and for our vast all-forming labour (2).
All my friends desire this, this I desire, O Pure Soma (3,4).⁴
[*sarvatātaye*: all-forming labour, (6.56.6); *sarvatāti*: the action of the
sacrifice consists in the formation or "extension" of the universal
being, *sarvatāti*, and of the divine being, *devatāti*. (SA)]

9.96.5:

The Soma flows, giving birth to the thoughts (1),
giving birth to Heaven, giving birth to Earth (2);
giving birth to Agni, giving birth to Sūrya (3);
giving birth to Indra and also the giving birth to Viṣṇu (4).⁵
[SV (527, 943); This verse clearly indicates that Soma is the delight of
existence from which all the cosmic powers are born.]

³ स नो देव देवताते पवस्व महे सोम (1), प्सरस इन्द्रपानः (2), कृण्वन्
अपो (3), वर्षयन् द्याम् उतेमाम् (4), उरोः आ नो वरिवस्या (5), पुनानः (6)

⁴ अजीतये अहतये पवस्व स्वस्तये (1), सर्वतातये बृहते (2),
तदुशन्ति विश्व इमे सखायः (3), तद्दहं वशिमि पवमान सोम (4)

⁵ सोमः पवते जनिता मतीनां (1), जनिता दिवो जनिता पृथिव्याः (2),
जनिताग्नेः जनिता सूर्यस्य (3), जनिता इन्द्रस्य जनितो विष्णोः (4)

9.96.6:

Soma is like Brahma among gods, the paths for seers (1),
the rishis among the sages, the buffalo among animals (2),
the *hamsa* among falcons, the axe amidst the trees (3).

Soma crosses the purifier making sound (4).⁶

[*padaviḥ*: paths, (3.5.1), tracks (1.72.2)]

9.96.7:

The pure-flowing Soma causes the hymns in the thinkers (2),
just as the waves are caused in the ocean (1).

The mighty Soma knowing the knowledge (or Ray-cows) stays (5),
within (humans) looking at the struggle in the lower realms (3,4).⁷

[*vṛjanam*: struggle, (6.11.6); *avarāṇī*: in the lower regions, (7.6.7)]

9.96.8:

Soma is satisfying and conquers in battles (1),
is not blown away (by foes), has abundant seed (*retas*) (2),
and enters (the human) with the plenitude (3).

The Soma, the delight, speeds the waves of thought (4),
by impelling the Ray-cows (5).⁸

[*īraya*: to speed, (1.140.5); to move, (8.44.25);

retas: the seed of things, (4.3.7)]

⁶ ब्रह्मा देवानां पदवीः कवीनाम् (1), ऋषिर्विप्राणां महिषो मृगाणाम् (2),

श्येनो गृध्राणां स्वधितिः वनानां (3), सोमः पवित्रम् अत्येति रेभन् (4)

⁷ प्र अवीविपत् वाच ऊर्मिं न सिन्धुः (1), गिरः सोमः पर्वमानो मनीषा० (2),

अन्तः (3), पश्यन् वृजन् इमा अवराण्या (4), तिष्ठति वृषभो गोषु जानन् (5)

⁸ स मत्सरः पुत्सु वन्वन् (1), अवातः सहस्रेता अभि (2), वार्जमर्ष (3),

इन्द्रायेन्द्रो पर्वमानो मनीषि अंशोः ऊर्मिम् ईरय (4), गा इष्यन् (5)

9.96.9:

The beloved joyful Soma, desired by the gods, enters the vessel (1), for making Indra rapturous (2).

The delight of thousand streams and plentiful riches (3), travels equally (everywhere) like a powerful war-horse (4,5).⁹

[*raṇya*: joyful;

devavāta: enjoyed (or desired) by gods, (4.3.15), (3.23.2)]

9.96.10:

The stones give birth to him by pressing (2,4); he is rubbed bright in the waters (3).

He knows the ancient treasures and is the king of the world (1,6), and protector of those attacked by enemies (5).

Purified by the mantra he shows the way (7).¹⁰

[Line 7: He establishes the path of progress for the seeker]

9.96.11:

O pure flowing Soma, our wise fathers (1,3), performed their actions in ancient times by your (grace) (2).

You always conquer, but never were conquered (by others) (4).

Open the coverings (on the hidden energies) (5).

O Indra, grant us heroes and life-energies (6).¹¹

[*apa + ūṇu*: uncover, (1.92.5);

paridhīn: the coverings, the closed lid, (1.52.5)]

⁹ परि प्रियः कलशो देववातं (1), इन्द्राय सोमो रण्यो मदाय (2),

सहस्रधारः शतवाज इन्दुः (3), वाजी न सप्तिः (4), समना जिगाति (5)

¹⁰ स पूर्वो वसुवित् (1), जायमानो (2), मृजानो अप्सु (3), दुद्धानो अद्रौ (4),

अभिज्ञस्तिषा (5), भुवनस्य राजा (6), विदत् गातुं ब्रह्मणे पूयमानः (7)

¹¹ त्वया हि नः पितरः सोम (1), पूर्वे कर्माणि चक्रुः (2), पवमान धीराः (3),

वन्वन् अवातः (4), परिधीन् अप ऊर्णु (5), वीरेभिः अश्वैः मघवा भवा नः (6)

9.96.12:

You did flow to Manu, establishing wideness and growth (1).

You killed the enemies (2).

May you found in us the Supreme Good, O holder of offerings (3).

Flow to us establishing in us the riches (4).

Stay in Indra and create the weapons (5).¹²

[*apavathā*: to flow; *haviṣmatī*: holder of offerings, (5.21.2), (3.10.4)]

9.96.13:

Honeyed Soma possesses the Truth, clad in waters (2,3),

He flows through purifier from the heights (1,4).

May you sit in the vessel full of light (or clarity) (5).

You as a drink satisfy Indra, and are most joyful (6).¹³

[SV (532); (variant); *matsaraḥ*: satisfying, (1.14.4), (9.13.8)]

[The vessel in line 5 is the human body; *ghṛta* in line 5 is the light or clarity, not ghee.]

9.96.14:

May the rain from heaven flow (to us) in a thousand streams (1).

For the sake of those desiring plenty and the advent of gods (2),

he moves into the ocean in the vessel (human body) (3).

May you mix with the rays, as desired (4),

and increase our life-span (5).¹⁴

[*sahasrasā*: giver of thousands, (9.87.4), (S);]

¹² यथा अपवथा मनवे वयोधा (1), अमित्रहा (2), वरिवोवित् हविष्मान् (3),

एवा पवस्व द्रविणं दधान् (4), इन्द्रे सं तिष्ठ जनय आयुधानि (5)

¹³ पवस्व (1), सोमं मधुमां क्रतावा (2), अपो वसानो (3), अधि सानो अव्यै (4),

अव द्रोणानि घृतवान्ति सीद (5), मदिन्तमो मत्सर इन्द्रपानः (6)

¹⁴ वृष्टिं दिवः शतधारः पवस्व (1), सहस्रसां वाजयुः देववीतौ (2),

सं सिन्धुभिः कलशै (3), वावशानः सम् उस्त्रियाभिः (4), प्रतिरन् न आयुः (5)

9.96.15:

Soma is purified by thoughts (1).

He overcomes the non-givers like a powerful horse (2).

He is the milk of knowledge, like the milk of Aditi (Infinity) (3).

He is rapid of impulsion like a wide path (4).

He is well-governed like a carrier of (heavy loads) (5).¹⁵

[*suyama*: well-governed, (5.28.3);

iṣhīram: rapid of impulsion, (3.2.14)]

9.96.16:

O Soma, you support life perfectly (1).

You are purified by those who press you out (2).

You come towards us with your beautiful and secret name (3).

You as the inspired knowledge come swift as a war-horse (4).

O God Soma, come with the life-energy (Vāyu) (5),

and the rays of knowledge (Ray-cows) (6).¹⁶

9.96.17:

The luminous and joyful child, as soon as he is born (1),

is rubbed bright and pure (2).

This carrier of energies is glorified by the host of Maruts (3).

Soma, you have become a seer (5),

with your inspired wisdom and the words of seer (4).

Soma, sounding, crosses the purifier (6).¹⁷

[*san*: to become, (8.43.9); *kaviḥ gīrbhīḥ*: words of seer;

shumbhanti: (they) glorify, (5.22.4); make beautiful, (5.10.4);

haryatam: luminous, (3.5.3); rejoicing, (10.11.6);]

¹⁵ एष स्य सोमो मतिभिः पुनानो (1), अत्यो न वाजी तरति इत् अरातीः (2),

पयो न दुग्धमर्दितेः (3), इषिरम् उर्विव गातुः (4), सुयमो न वोळ्हा (5)

¹⁶ स्वायुधः (1), सोतृभिः पूयमानो (2), अभ्यर्ष गुह्यं चारु नाम (3),

अभि वाजं सतिरिव श्रवस्या (4), अभि वायुमभि (5), गा दैव सोम (6)

¹⁷ शिशुं जज्ञानं हर्यतं (1), मृजन्ति (2), शुम्भन्ति वहिं मरुतो गणेन (3),

कविः गीर्भिः काव्येना (4), कविः सन् सोमः (5), पवित्रमत्येति रेभन् (6)

9.96.18:

Soma is the mind of rishi, maker of rishi and winner of svar (1).

He offers numerous guidings and is the path of the seers (2).

He, the mighty one, conquers the third plane (3).

Soma profusely illumines (Indra) the king who is lauded (4).¹⁸

[*virājam*: king, (10.166.1); *sisāsan*: to conquer, (9.35.4);

padavi: paths, (3.5.1); *sahasra-nīthaḥ*: numerous guidings, (3.60.7)]

9.96.19:

Like a hawk, like a kite, he settles on the vessels (1).

Discovering the Rays, he supports his stream of movement (2);

(he goes) bearing the life-supporting powers (3).

He a great king, proclaims (his access to) the fourth plane (5).

He clings to the ocean that is the billowing of those waters (4).¹⁹

[*turiyam dhāma*: the super-mind or the Sun-world, *sva*; it unifies the lower three planes of matter, life and mind;

vivakti: to speak, (7.72.3), to proclaim, (7.6.1)]

9.96.20:

His body is rubbed bright; he is pure like a strong man (1).

He gallops like a horse to win riches (2).

He enters the store of energies like a bull in a herd (3).

Crying loud he enters the two bowls (4).²⁰

[*kṣham*: store of energies;

chamvoḥ: two bowls, see next verse]

¹⁸ ऋषिमना य ऋषिकृत् स्वर्षाः (1), सहस्रणीथः पदवीः कवीनाम् (2),
तृतीयं धाम महिषः सिंघासन् (3), सोमो विराजमनु राजति ह्यप् (4)

¹⁹ चमूषत्-इयेनः शकुनो (1), विभृत्वा गोविन्दुः द्रप्स (2), आयुधानि
विभ्रत् (3), अपामूर्मि सचमानः समुद्रं (4), तुरीयं धाम महिषो विवक्ति (5)

²⁰ मर्यो न शुभ्रः तन्वं मृजानो (1), अत्यो न सूत्वा सनये धनानाम् (2),
वृषेव यूथा परि कोशमर्षन् (3), कर्निक्रदत् चम्बोः आ विवेश (4)

9.96.21:

O Indu, pure-flowing, flow into the vastness (1).

He rushes into the purifier crying out (2).

He playfully enters the bowls (3).

O one purified and rapturous (4,6),

may you make Indra full of delight with your essence (5,7).²¹

[*mamattu*: make delightful, (1.121.6); *mahobhiḥ*: great vastness;

Line 3: *chamvoḥ*: the various sheaths in the human being. See (9.20.6)]

9.96.22:

The vast streams (of Soma) are loosed forth (1).

Anointed with the rays, he enters the vessel (2).

He the wise one, skilled in Sāma chant, sings the Sāman (3).

Sounding he enters (the vessel) (4),

like a friend with a companion (5).²²

[*jāmim*: companion, (8.72.4) (in most occurrences); sisters in (10.21.8).

For S, it is wife]

9.96.23:

The pure soma moves destroying the enemies (1).

Indu is lauded eagerly as a beloved towards a lover (2,3).

Just as a bird flying (down) sits in a tree (4),

Soma, after being purified, sits in the vessel (5).²³

²¹ पर्वस्वेन्दो पर्वमानो महोभिः (1), कर्निक्रदत् परि वाराणि अर्ष (2), क्रीळन्

चम्बोः आ विश (3), पूयमान (4), इन्द्रं ते रसो (5), मदिरा (6), ममत्तु (7)

²² प्रास्य धारा बृहतीः असृग्रन् (1), अक्तो गोभिः कलशाँ आ विवेश (2),

सामं कृण्वन् सामन्यो विपश्चित् (3), क्रन्दन्नेत्यभि (4), सख्युर्न जामिम् (5)

²³ अपघ्नन्नेषि पवमान शत्रून् (1), प्रियां न जारो (2), अभिगीत इन्दुः (3),

सीदन् वनेषु शकुनो न पत्वा (4), सोमः पुनानः कलशेषु सत्ता (5)

9.96.24:

The pure-flowing Soma, glowing in beauty (1),
with its perfect streams of perfect milk of knowledge (3),
enters (the vessel) like a maiden (2).

The luminous Soma, desired by many joins the waters (4).
Soma desiring the gods goes to the vessel crying out (5).²⁴

²⁴ आ ते रुचः पर्वमानस्य सोम (1), योषैव यन्ति (2), सुदुधाः सुधाराः (3),
हरिः आनीतः पुरुवारो अप्सु (4), अचिक्रदत् कलशे देवयूनाम् (5)

Anuvāka 6: Sūktās (97-103)**97. Show the straight path to me****Metre: Triṣṭup**

- 9.97.1: Soma is urged by the splendour
 9.97.2: He is of one passion with the vast
 9.97.3: He protects us with blissful state
 9.97.4: God-seeker
 9.97.5: He is praised by gods
 9.97.6: He comes to us during our singing
 9.97.7: Proclaims the birth of gods
 9.97.8: Swan-like Vṛṣhagaṇa seers
 9.97.9: Moves straight during nights
 9.97.10: Soma infuses rapture
 9.97.11: Indra rejoices in the friendship of Soma
 9.97.12: Indra is clothed in the laws
 9.97.13: Conscious thinker amplifies Soma's voice
 9.97.14: Full of essence
 9.97.15: Flow to us, O seeker
 9.97.16: Soma creates supreme good
 9.97.17: Sees those in a low state
 9.97.18: Shows the straight path for me
 9.97.19: Cherished for giving us joy
 9.97.20: Soma rushes
 9.97.21: Advent of gods
 9.97.22: Fashions speech out of mind
 9.97.23: Divine benefactor of givers
 9.97.24: Bears the well-nourished Truth
 9.97.25: Give us the vast impulsion
 9.97.26: Grant us the right mind
 9.97.27: Heaven and earth as perfect abodes

- 9.97.28: Swifter than mind
- 9.97.29: Master of abundant riches
- 9.97.30: His gallops are stimulating
- 9.97.31: You nourish Sun when you are born
- 9.97.32: You follow the path of Truth
- 9.97.33: Look down and nourish the actions needed
- 9.97.34: Mind of wisdom of Brahman
- 9.97.35: The wise pose questions
- 9.97.36: Increase the many-thoughted speech
- 9.97.37: Wide awake to the Truth of thoughts
- 9.97.38: Uncovers darkness with the light
- 9.97.39: By him, our ancients recovered the Ray-cows
- 9.97.40: Moving in the inconscient ocean
- 9.97.41: Soma establishes the perfect might in Indra
- 9.97.42: Make Vāyu joyful for our yajna
- 9.97.43: Kill all crooked beings
- 9.97.44: Fountain of felicities
- 9.97.45: Rushes like a descending river
- 9.97.46: Soma, the wise thinker
- 9.97.47: Pervades earth
- 9.97.48: He is true in his thoughts, like Savitā
- 9.97.49: Flow to Vāyu for his advent (in us)
- 9.97.50: Grant us excellent dwelling
- 9.97.51: Divine and earthly felicities
- 9.97.52: May Indra establish hero-power in me
- 9.97.53: Flow to the *tīrtha*, place of inner yajna
- 9.97.54: The enemies without knowledge
- 9.97.55: You are Bhaga, giver of enjoyments
- 9.97.56: Soma is the king and thinker
- 9.97.57: The seers sing in his tracks
- 9.97.58: Use discrimination in inner yajna

Riṣhi: 1-3, Vasiṣṭho Maitrāvaruṇiḥ**9.97.1:**

Purified and urged by the golden splendour (1),
 the divine Soma brings its essence into contact with the gods (2).
 The pressed out Soma joins the purifier crying aloud (3),
 like an invoking priest (5),
 (entering) the well-built abode having Ray-cows (4).¹
 [SV (526, 1399) variant; *pashumanti*: see (9.92.6)]

9.97.2:

Clad in blissful robes, he is of one passion with the vast (1).
 The seer proclaims the (secret) words that explain themselves (2).
 The all-seeing one, the wakeful one (4),
 enters the two bowls after purification (3),
 for the advent of the gods (5).²
 [samanya: of one passion (4.1.1); *nivachanāni*: the words that explain themselves, (4.3.16)]

9.97.3:

Soma, the earth-born, is the most glorious among glorious (3).
 He, the loved one (1),
 is cleansed at the heights by sense-life for our sake (2,4).
 On purification, Soma rushing cries out the Words (5).
 May you protect us all the time with your blissful state (6).³
 [sāno avye: see (9.91.1); *dhanvā*: desert; bow; to rush;]

¹ अस्य प्रेषा हेमना पूयमानो (1), देवो देवेभिः समपृक्त रसम् (2),
 सुतः पवित्रं पर्येति रेभन् (3), मितेव सद्यः पशुमान्ति (4), होता (5)

² भद्रा वस्त्रा समन्या वसानो महान् (1), कविः निवचनानि शंसन् (2),
 आ वच्यस्व चम्बोः पूयमानो (3), विचक्षणो जागृविः (4), देववीतौ (5)

³ समु प्रियो (1), मृज्यते सानो अव्यै (2), यशस्तरो यशसां क्षैतौ (3),
 अस्मे (4), अभि स्वरं धन्वा पूयमानो (5), यूयं पात स्वस्तिभिः सदा नः (6)

4-6, Indrapramatiḥ Vāsiṣṭhaḥ

9.97.4:

(O Singers), sing for Soma and utter the chants to gods (1),
so as to speed the great treasures (2).

The sweet Soma flows across the covers of the sense-life (3).

May the god-seeker sit in our vessel (human body) (4).⁴

[SV (535); (variant); *vāram*: cover; *hinota*: to speed;]

9.97.5:

Indu, desiring the friendship of the gods (1),

pours (the delight) in a thousand streams for rapture (2).

Praised by the gods, he enters his earlier domain (heaven) (3).

For getting the great happiness, he approaches Indra (4).⁵

9.97.6:

May Soma come to us with riches during our songs of praise (1).

After purification may your delight go to Indra in battles (2).

May you come with the gods in the same chariot (3),
with the achievements towards us (4).

May you protect us ever all the time with all kinds of welfare (5).⁶

[Line 5: appears in more than 80 mantrās such as (7.1.20), associated
with the Ṛṣi Vasiṣṭha or his disciples, mostly in Maṇḍala 7;

bharāya: battle, contest, yajna;

hariḥ: the luminous (Soma);]

⁴ प्र गायन्त अर्भ्यर्चाम देवान् सोमं (1), हिनोत महते धर्माय (2),
स्वादुः पवाते अति वारमव्यम् (3), आ सीदाति कलशं देवयुः नः (4)

⁵ इन्द्रुः देवानाम् उप सख्यमायन् (1), सहस्रधारः पवते मदाय (2),
नृभिः स्तवानो अनु धाम पूर्वम् (3), अगन् इन्द्रं महते सौभगाय (4)

⁶ स्तोत्रे राये हर्षिः अर्षा (1), पुनान इन्द्रं मदौ गच्छतु ते भराय (2),
देवैः याहि सरथं (3), राधो अच्छा (4), यूयं पात स्वस्तिभिः सदा नः (5)

7-9, Vṛṣhagaṇo Vāsiṣṭhaḥ

9.97.7:

Reciting the seer-wisdoms like (the seer) Ushanās (1),
the illumined ones proclaim the birth of the gods (2).

He (Soma) is mighty in the way of works (3),
a purifier, friendly and brilliant in purity (4).

Sounding, he comes from his luminous abode (5).⁷

[SV (524, 1116); *padam*: abode, (8.102.14);

varāham: exceedingly luminous, (1.114.5);

devaḥ: illumined ones;

Line 2: the illumined ones may refer to the ṛṣhi of the mantra,
vṛṣhagaṇaḥ;

9.97.8:

The swan-like Vṛṣhagaṇa (seers) have come (1,3),

to the house on earth to get relief from the wrath (of foe) (2).

The friends (singers) together play on the (instrument) Vāṇa (5,7),
to the inviolate and pure Soma, a movement of power (4,6).⁸

[*amāt*: earth, (5.53.8); *ṛpi*: to satisfy, to get relief; *manyu*: wrath;
āṅgūṣhaḥ: movement of power, (5.74.8)]

9.97.9:

The wide-moving one gallops by his swift urgings (1).

Even the rays cannot follow the playful (soma) (2).

The sharp-horned (Soma) pervades on all sides (3).

He is seen (to move) straight both during nights and days (4).⁹

⁷ प्र काव्यमुशनैव ब्रुवाणो (1), देवो देवानां जनिमा विवक्ति (2)

महिब्रतः (3), शुचिबन्धुः पावकः (4), पदा वराहो अभ्येति रेभन् (5)

⁸ प्र हंसासः (1), तृपलं मन्युम् अच्छ अमात् अस्तं (2), वृषगणा अयासुः (3),

आङ्गुष्यं पवमानं (4), सखायो (5), दुर्मर्षी (6), साकं प्र वदन्ति वाणम् (7)

⁹ स रंहत उरुगायस्य जूतिं (1), वृथा क्रीळन्तं मिमते न गावः (2),

परीणसं कृणुते तिममशृङ्गो (3), दिवा हरिर्ददंशो नक्तम् ऋषः (4)

[*r̥rah*: straight, (10.20.9);

hariḥ: luminous (Soma);

jūti: swift urging; *parīpasah*: pervading one every side, (5.10.1);

urugāyah: wide-moving, (2.1.3); *ramha*: to gallop]

Riṣhi: 10-12, Manyuḥ Vāsiṣṭhaḥ

9.97.10:

Soma, the delight, the mighty one flows to Indra (1),

and infuses strength into him for his rapture (2).

The king of strength gives plenty of riches (to the singers) (4).

He kills the Rākṣhasās and repels the non-givers (evil forces) (3).¹⁰

[SV (540, 1019);]

[Line 1: *go-nyogha*: essences connected with moving (S); essence of Ray-cows;

varivaḥ: felicities in plenty, (1.63.7); supreme good, (5.29.10)]

9.97.11:

The Soma, milked by the press-stones flows (3),

in streams of rapture (1),

through the strainer, and (fills) to brim the vessel (2).

Indu rejoices in his friendship with Indra (4).

The god who satisfies (flows) to cause rapture in the god (Indra) (5).¹¹

[*pr̥chāḥ*: brim, (5.74.10);

roma: hair, the net of sense-life, the strainer;]

¹⁰ इन्दुर्वाजी पवते गोन्वोधा इन्द्रे सोमः (1), सह इन्वन् मदायि (2),

हन्ति रक्षो बाधते परि अरांतीः (3), वरिवः कृण्वन् वृजनस्य राजा (4)

¹¹ अध धारया मध्वा (1), पृचानः तिरो रोमं (2), पवते अद्रिदुग्धः (3),

इन्दुरिन्द्रस्य सख्यं जुषाणो (4), देवो देवस्य मत्सरो मदायि (5)

9.97.12:

Satisfying the gods with his own essence (2),

Soma being purified flows amidst the beloved things (1).

Indu is clothed in the laws (*dharma*) in season (3).

The ten powers cleanse him at the heights (4).¹²

[*ṛtuthā*: according to the order of Truth (5.32.12), in season, (2.3.9)]

Riṣhi: 13-15, Upamanyuḥ Vāsiṣṭhaḥ

9.97.13:

Roaring, Soma goes around the heaven and earth (2),

just as a crimson-red bull bellows with the cows (1).

This voice is heard as the voice of Indra alone in battles (3).

The conscious thinker makes this voice to manifest (4).¹³

9.97.14:

Soma, you are full of essence and nourishing with the milk (1).

You go forward swiftly (pouring) the sweet Soma-delight (2).

O Soma, after you have been sprinkled forth (4),

you make a pure continuous stream and go to Indra (3).¹⁴

[*samtaniḥ*: continuous (stream), (5.73.7);

pinva: nourish, fill, (5.54.8); *eṣhi*: go forward]

¹² अ॒भि प्रि॒याणि॑ प॒वते पु॒नानो॑ दे॒वो (1), दे॒वान् स्वे॒न् रसे॑न् पृ॒ञ्चन् (2),

इ॒न्दु॒र्ध॒र्माणि॑ ऋ॒तु॒था व॒सानो॑ (3), द॒श॒ क्षि॒पौ अव्य॑त् सानो॑ अव्यै॑ (4)

¹³ वृ॒षा शो॒णो॑ अ॒भि॒क॒र्नि॒क्र॒दत् गा॑ (1), न॒द॒यन् ए॒ति पृ॒थि॒वीमु॒त् द्याम् (2),

इ॒न्द्र॒स्येव॑ व॒शुः आ शृ॑ण्व आ॒जौ (3), प्र॒चे॒त॒यन् अ॒र्षति॑ वा॒चमे॒माम् (4)

¹⁴ र॒साय्युः॑ प॒र्य॒सा पि॒न्व॒मान॑ (1), ई॒र॒यन् ए॒षि म॒धु॒म॒न्त॒मंशुम् (2),

प॒र्व॒मानः॑ सं॒त॒नि॒मैषि॑ कृ॒ण्वन् इ॒न्द्राय॑ (3), सो॒म परि॑षि॒च्य॒मानः॑ (4)

9.97.15:

Making the uplifted (clouds) to bow down by (your) blows (2),
 you flow to the delight (of Indra), O rapturous one (1).
 You assume brilliant colours all around (3).
 Flow to us, the seekers of Ray-cows, anointing the vessel (4).¹⁵
 [sikṭaḥ: anointing (S); vadhasnaiḥ: repeated blows, (7.6.5)]

Riṣhi: 16-18, Vyāghrapāt Vāsiṣṭhaḥ

9.97.16:

O Indu, accepting (our lauds) (1),
 may you flow forth creating the supreme good for us (2),
 and (creating) good paths, wide and easy to travel (3).
 Destroying the calamities everywhere with thick falling blows (4),
 flow in a stream in the purifier at the heights (5).¹⁶
 [adhi dhanva: to flow, (S); śhṇunā: snunā (pada): stream;
 ghanā iva: as with thick falling-blows, (1.36.16)]

9.97.17:

May the celestial rain (energies) come towards us (1).
 He is victorious (over evil), has the inspired word (Ila) (2).
 Swift in strength, gives us the house of bliss (3).
 O Indu, flow towards your lowly (or meek) kinsmen (5),
 just as one rushes seeking the company of beloved infants (4).¹⁷

¹⁵ ए॒वा प॑वस्व म॒दि॒रो म॒दाय॑ (1), उ॒द॒ग्रा॒भ॒स्य॑ न॒म॒र्यन् ब॒ध॒स्त्रैः (2),
 प॒रि व॑र्णं भ॒र॒मा॒णो रु॒श॒न्तं (3), ग॒व्युः नो॑ अ॒र्षं प॒रि सो॒म सि॒क्तः (4)

¹⁶ जु॒ष्टी न॑ इ॒न्दो (1), सु॒प॒या सु॒गानि॑ उ॒रौ (2), प॑वस्व॒ वरि॑वांसि कृ॒ण्वन् (3),
 घ॒ने॒व वि॒ष्वक् दुरि॑तानि वि॒घ्नन् (4), अ॒धि ण्णु॑ना ध॒न्व सा॒नो अ॒व्यै (5)

¹⁷ वृ॒ष्टिं नो॑ अ॒र्षं दि॒व्यां (1), जि॒ग॒त्सु॒म् इळा॑वती (2), शं॒ग॒र्यी जी॒र॒दा॒नुम् (3),
 स्तु॒कै॒व वी॒ता ध॑न्वा वि॒चि॒न्वन् (4), ब॒न्धून् इ॒मान् अ॒वरान् इ॒न्दो वा॒यून् (5)

[*ilāvān*: one with the inspired word, (4.2.5);

vītā: beloved; *vichinvan*: seeking; *dhanvā*: to rush;

jigatnu: victorious (over evil), (7.65.1);

jīra-dānum: swift in strength, (5.62.3);

sham gayah: house of bliss, (2.1.6); *vāyūn*: movements;

Line 5: *avarān*: persons who are relatively low in consciousness; humble or meek; lowly;]

9.97.18:

O purified one, release me from the binders in sin (2),
just as (one is released) from a bondage (1).

O Soma, show the straight path to me, the crooked one (3).

O luminous one, on your release you neigh like a horse (4).

O God, O strong one, who makes habitations, come to me (5).¹⁸

[*grathinaḥ*: binders in knots, (7.6.3);

patsyāvataḥ: one who creates habitations, (4.54.5);

vṛjinam: the crooked one, (10.87.15); (4.1.17), (5.3.11)]

Riṣhi: 19-21, Shaktiḥ Vāsiṣṭhaḥ

9.97.19:

You are cherished for giving us joy in the forming of gods (1).

May you flow into the purifier at the heights in a stream (2).

Invincible, with perfect felicities in a thousand streams (3).

You flow forth to win the plenty and to overcome (the evil) (4).¹⁹

[*surabhiḥ*: one with perfect felicities, (4.39.6); fragrant, (S);

Line 2: similar to line 5 in (9.97.16);]

¹⁸ ग्रन्थिं न विष्यं (1), ग्रथितं पुनान (2), ऋजुं च गातुं वृजिनं च सोम (3),

अत्यो न क्रदो हरिरा सृजानो (4), मर्यो देव धन्व पस्त्यावान् (5)

¹⁹ जुष्टो मदाय देवतात इन्द्रो (1), परिष्णुना धन्व सानो अर्व्ये (2),

सहस्रधारः सुरभिरदब्धः (3), परिं स्रव वाजसातौ नृषह्ये (4)

9.97.20:

The resplendent Somās rushes, like horses let loose in battle (3,2), without reins, without chariots and unyoked (1).

O Gods, approach them for your drink (4).²⁰

9.97.21:

O Indu, during the advent of gods in us (1), may you flow from the ocean of midworld into our sheaths (2).

O Soma, may you grant us riches, vast, desirable (3), full of hero-strength and forceful (4).²¹

[*ugram*: forceful, (3.26.5);

nabhah: midworld; *chamūṣhu*: bowls; sheaths, see (9.20.6);]

Riṣhi: 22-24, Karpāshrut Vāsiṣṭhaḥ

9.97.22:

When one fashions speech out of mind seeking delight (1), as one upholds the superior one in the law in front of a crowd (2), then the Ray-cows come to the desirable lord (3,5), the happy protector shining in the human body (4).²²

[SV (537); (variant); *dyukṣha* in SV, *kṣhoh* in RV;

varam: desirable lord, *kṣhoh*: crowd, earth]

²⁰ अ॒र॒इ॒मा॒नो॒ ये॒ अ॒र॒था॒ अ॒यु॒क्ता॒ (1), अ॒त्या॒सो॒ न॒ सं॒सृ॒जा॒ना॒स॒ आ॒जौ॒ (2),

ए॒ते शु॒क्रा॒सो॒ ध॒न्व॒न्ति॒ सो॒मा॒ (3), दे॒वा॒स॒स्ताँ॒ उप॒ या॒ता॒ पि॒ब॒ध्वै॒ (4)

²¹ ए॒वा न॑ इ॒न्द्रो॒ अ॒भि दे॒व॒वी॒तिं॒ (1), परि॑ स्र॒व॒ न॒भो॒ अ॒र्णः॒ च॒मू॒षु॒ (2),

सो॒मो अ॒स्मभ्यं॑ का॒म्यं॑ बृ॒हन्तं॑ र॒यिं द॑दातु (3), वी॒र॒व॒न्त॒मु॒ग्रम्॒ (4)

²² तक्ष॑त् यदी॒ मन॑सो॒ वेन॑तो॒ वाक् (1), ज्येष्ठ॑स्य॒ वा ध॑र्म॒णि क्षोः॒ अनी॑के (2),

आदी॑म् आ॒यन् व॒र॒मा (3), वा॒व॒शा॒ना जु॒ष्टं प॑तिं॒ क॒लशे॒ (4), गा॒व॒ इन्द्र॑म् (5)

9.97.23:

Soma is the divine benefactor of givers (1),
and the givers are cherished (2).

Soma, wise of mind, the Truth on the Truth, flows (3).

The king upholds the laws associated with strength (4).

The ten rays (powers) restrain him (5).²³

[*dānudaḥ, dānupinva, vṛjanya bhāri*: occur only once. Meanings based on S.]

9.97.24:

The pure-flowing Soma with divine vision from the purifiers (1),
is the king of all gods and mortals (2).

He is two-fold and treasure master of the felicities (3).

The beautiful Indu bears the well-nourished Truth (4).²⁴

[*subhṛtam*: well-nourished, (8.19.27), (10.170.2)]

Riṣi: 25-27, *Mṛṇikāḥ Vāsiṣṭhaḥ*

9.97.25:

Come, like a horse, for the advent of Indra and Vāyu (1,3),
and for the inspired knowledge and the gain of riches, O Soma (2).

Give us the vast impulsion in thousands (4).

Being purified, become the discoverer of treasures (5).²⁵

²³ प्र दानुदो दिव्यो (1), दानुपिन्व (2), ऋतमुताय पवते सुमेधाः (3),
धर्मा भुवत् वृजन्यस्य राजा (4), प्र रश्मिभिः दशभिः भारि भूम (5)

²⁴ पवित्रैभिः पर्वमानो नृचक्षा (1), राजा देवानामुत मर्त्यानाम् (2),
द्विता भुवद्रयिपती रयीणाम् (3), ऋतं भरत् सुभृतं चार्विन्दुः (4)

²⁵ अर्वो इव (1), श्रवसे सातिमच्छ (2), इन्द्रस्य वायोरभि वीतिमर्ष (3),
स नः सहस्रा बृहतीरिषो दा (4), भवा सोम द्रविणोवित् पुनानः (5)

9.97.26:

After being poured into our vessels (bodies) (2),
 may Somās grant us the dwelling, the perfect hero-power (3),
 the right mind and (the ways of) satisfaction of gods (1,5).
 They are worshipped with sacrifice (4).
 They are desired by all, are our invokers (6),
 worshipped in heaven and most rapturous (7).²⁶

9.97.27:

O Great Soma, O God, flow for the advent of gods (1),
 and for providing food, O one fit for Indra's drink (2).
 May we be great in battles with your power established in us (3).
 Purified, you render heaven and earth as perfect abodes (4).²⁷
 [Lines 1, 2 are as in (9.96.3); *hitāḥ*: established; *samarye*: battle]

Riṣi: 28-30, Vasukraḥ Vāsiṣṭhaḥ

9.97.28:

Yoked by mighty forces, you neigh like steeds (1,2),
 you are terrible as a lion, swifter than mind (3,4).
 O Indu, grant us happy right-mindedness by (pointing out to us) (5),
 the paths which are straight-forward and turned towards us (6).²⁸
 [*rajiṣṭhā*: straight-forward, upright, (1.91.1), (7.51.2)]

-
- ²⁶ देवाव्यो (1), नः परिषिच्यमानाः (2), क्षयं सुवीरं धन्वन्तु सोमाः (3),
 आयज्यवः (4), सुमतिं (5), विश्ववारा होता॒रो न (6), दिवियजो मन्द्रतमाः (7)
- ²⁷ एवा देव देवताति पवस्व महे सौम (1), प्सरसे देवपानः (2),
 महश्चिद्धि ष्मसि हिताः संमर्ये (3), कृधि सुष्ठाने रोदसी पुनानः (4)
- ²⁸ अश्वो न क्रदो (1), वृषभिर्युजानः (2), सिंहो न भीमो (3),
 मनसो जवीयान् (4), अर्वाचीनैः पथिभिर्ये रजिष्ठा (5),
 आ पवस्व सौमनसं न इन्दो (6)

9.97.29:

The hundred streams born of gods are released (1).

The seers rub bright and pure the thousand (streams) (2).

O Indu, make the conquering riches from heaven flow to us (3).

You are the master of abundant riches (4).²⁹

[*pura etāsi*: master (S);

sanim: gifts, (1.27.4), conquering, (3.1.23)]

9.97.30:

Soma's gallopings from heaven are stimulating as the days (1).

A wise king does not abandon his friend (2).

Just as a son by his workings of his will (helps) his father (3),

may you flow so that all people are successful (4).³⁰

[*sargā*: gallopings, (4.3.12); *asasṛgram*: stimulating, (10.31.3)]

Riṣhi: 31-44, Parāsharaḥ Shāktyaḥ

9.97.31:

Your honeyed streams are loosened (1),

when you are purified by your flows through the strainer (2).

O pure Soma, you stream in the abodes of knowledge (3).

You nourish the Sun by your illuminations when you are born (4).³¹

[SV (534); variant;

apinvam: pervade; nourish, (4.42.4); *arkaiḥ*: illuminations, (6.4.6)]

²⁹ शतं धारां देवजाता असृग्रन् (1), सहस्रम् एनाः कवयो मृजन्ति (2),

इन्द्रो सनित्रं दिव आ पवस्व (3), पुरएतासिं महतो धनस्य (4)

³⁰ दिवो न सर्गो अससृग्रम् अह्नां (1), राजा न मित्रं प्र मिनाति धीरः (2),

पितुर्न पुत्रः क्रतुभिः यतान (3), आ पवस्व विशे अस्या अजीतिम् (4)

³¹ प्र ते धारा मधुमतीः असृग्रन् (1), बारान् यत्पूतो अत्येषि अव्यान् (2),

पवमान पवसे धाम गोनां (3), जज्ञानः सूर्यम् अपिन्वो अर्कैः (4)

9.97.32:

Soma roars following the path of Truth (1);
bright, he shines forth, (being) the home of immortality (2).
Full of satisfaction he flows for Indra (3),
urging the speech of seers with thoughts (4).³²

9.97.33:

O Divine well-winged Soma, by your looking down (1),
the streams of Soma pervade and nourish the actions (needed) (2),
for the manifestation of gods (3).
O Delight, enter the Soma-holding vessel (4).
Crying (in bliss), approach the rays of Sun (5).³³

9.97.34:

The bearer of offerings utters the three hymns (1),
about the thinking of Truth and the mind of wisdom of Brahman (2).
The chanters come to Soma eagerly (4),
just as the cows go around seeking the cowherd (3).³⁴
[SV (525, 859);
dhīti: thinking; *manīṣhām*: mind of wisdom, (4.5.3);]

³² कनिक्रदत् अनु पन्थामृतस्य (1), शुक्रो वि भास्यमृतस्य धाम (2),

स इन्द्राय पवसे मत्स्रवान् (3), हिन्वानो वाचं मतिभिः कवीनाम् (4)

³³ दिव्यः सुपर्णः अब चक्षि सोम (1), पिन्वन् धाराः कर्मणा (2), देववीतौ (3),

एन्दौ विश कलशं सोमधानं (4), क्रन्दन्निहि सूर्यस्योप रश्मिम् (5)

³⁴ तिस्रो वाच ईरयति प्र वह्निः (1), क्रतस्य धीतिं ब्रह्मणो मनीषाम् (2),

गावो यन्ति गोपतिं पृच्छमानाः (3), सोमं यन्ति मतयौ वावशानाः (4)

9.97.35:

Both the Ray-cows and milk-cows desire Soma (1).

With their thoughts, the wise pose questions to Soma (2).

Soma after being pressed is sent for purification (3).

Soma becomes united with rik mantrās in triple rhythm (4).³⁵

[*ajyamāna*: driven, (5.30.14), (6.2.8); *triṣṭubhaḥ*: triple-rhythm;]

9.97.36:

After being poured into the vessels (our bodies) (1),

and purified, flow (to us) for our happiness and welfare (2).

With your great voice, enter Indra (3).

Increase the many-thoughted speech among the people (4).³⁶

[*bṛhatā raveṇa*: great voice, (7.33.4)]

9.97.37:

Wide awake to the Truth of thoughts, the illumined Soma (1),

sits in the bowls (sheaths) after being purified (2).

The leaders of yajna journey with skilful hands (5),

coming together with an utter desire touch him (4,3).³⁷

[*nikāma*: with an utter desire, (3.1.15);

chamūshu: bowls, see (9.20.6)]

³⁵ सोमं गावो धेनवो वावशानाः (1), सोमं विप्रा मतिभिः पृच्छमानाः (2),

सोमः सुतः पूयते अज्यमानः (3), सोमे अर्काः त्रिष्टुभः सं नवन्ते (4)

³⁶ एवा नः सोम परिषिच्यमानः (1), आ पवस्व पूयमानः स्वस्ति (2),

इन्द्रमा विश बृहता रवेण (3), वर्धया वाचं जनया पुरंधिम् (4)

³⁷ आ जागृविर्विप्रं क्रता मतीनां सोमः (1), पुनानो असदत् चमूषु (2),

सर्पन्ति (3), यं मिथुनासो निकामा (4), अध्वर्यवो रथिरासः सुहस्ताः (5)

9.97.38:

The purified Soma approaches (*upa*) (Indra) (1),
 as the *dhātā* approaches the Sun (2).
 He fills both the earth and heaven (3).
 He uncovers the darkness with his light (4).
 May the beloved (Soma) give his beloved powers for our growth (5).
 He grants us the riches, even though there is no cause for it (6).³⁸
 [*kāriṇaḥ*: cause, (3.54.14); *na kāriṇaḥ*: without cause;
priyasāsa: clear streams (S), (occurs once)
vi āvaḥ: uncover;
dhātā: powers which establish, (7.35.3), ordainer, (10.82.2), year (S)]

9.97.39:

The pure Soma increases himself (in the human beings) (2),
 and increases the growth of other powers in us (1).
 He is bounteous, protects us by his light (3).
 By his help our ancient forefathers (4),
 knowers of the path, knowers of the Sun-world (5),
 recovered the (stolen) Ray-cows from the hills (6).³⁹
 [*padajñāḥ*: knowers of path, (3.55.2)]

9.97.40:

Moving in the (inconscious) ocean (1),
 Soma first generated according to the laws (2),
 the king of the worlds and the creatures (3).
 Soma pressed between the two stones grows into the vast (5).
 From the heights, the showerer flows into the purifier (4).⁴⁰

³⁸ स पुनान उप (1), सूर न धाता (2), आ उभे अप्रा रोदसी (3), वि ष आवः (4),
 प्रिया चिद्यस्य प्रियसास ऊती (5), स तू धनं कारिणे न प्र यंसत् (6)

³⁹ स वर्धिता (1), वर्धनः पूयमानः सोमो (2),
 मीद्वौ अभि नो ज्योतिषा आवीत् (3), येना नः पूर्वे पितरः (4),
 पदज्ञाः स्वर्विदो (5), अभि गा अद्रिमुष्णन् (6)

⁴⁰ अक्रान् समुद्रः (1), प्रथमे विधर्मं जनयन् (2), प्रजा भुवनस्य राजा (3),
 वर्षा पवित्रे अधि सानो अव्यै (4), बृहत् सोमो वावृधे सुवान इन्दुः (5)

[SV (529, 1253); The creation starts from the inconscient ocean. Still the supreme law is there; Soma creates the worlds as stated in RV (9.96.5). He also creates the protectors of the worlds.

akrān: moving; *avye*: net of sense-life, purifier;]

9.97.41:

The mighty Soma did that great work (1),
of electing (Indra) among the gods (3),
he being the source of waters (2).

Pavamāna Soma has established the perfect might (*ojas*) in Indra (4).

Soma has generated the light in the Sun (5).⁴¹

[SV (542, 1255);]

9.97.42:

O God Soma, make Vāyu joyful for our sacrifice and riches (1,5).

Make Mitra and Varuṇa joyful when you are purified (2).

Make the gods and the host of Maruts rapturous (3).

Make the earth and heaven joyful (4).⁴²

9.97.43:

O Soma, the straight one, flow, killing all the crooked things (1),
(destroying) those causing diseases and harm (2).

You mix the milk of knowledge with the stream of Soma (3).

You are Indra's; we are your friends (4,5).⁴³

⁴¹ महत् तत् सोमो महिषः चकार (1), अपां यद्गर्भो (2), अवृणीत देवान् (3),
अर्द्धादिन्द्रे पर्वमान ओजो (4), अर्जनयत् सूर्ये ज्योतिः इन्दुः (5)

⁴² मत्सि वायुमिष्टये राधसे च (1), मत्सि मित्रावरुणा पूयमानः (2),
मत्सि शर्धो मारुतं मत्सि देवान् (3), मत्सि द्यावापृथिवी (4), देव सोम (5)

⁴³ ऋजुः पवस्व वृजिनस्य हन्ता (1), अप अमीवां बाधमानो मृधश्च (2),
अभिश्चीणन् पयः पर्यसाभि गोनाम् (3), इन्द्रस्य त्वं (4), तव वयं सखायः (5)

9.97.44:

Make the fountain of felicities flow to us (2),
hastening the honey-sweet Soma (1).

Make the hero strengths flow to us as well as enjoyment (3).

O Indu, flow sweet, for Indra (4).

Make the riches from the ocean of midworld flow to us (5).⁴⁴

[*Bhagam* : enjoyment, felicities, (9.10.5)]

Riṣhi: 45-58, Kutsa Āngirasah

9.97.45:

The Soma, pressed out in the form of a stream (1),
finds its course like a horse (2);

being powerful it rushes like a river down a descent (3).

Being purified, it alights at the source of delight (4).

Indu becomes united with Ray-cows, and the waters (5).⁴⁵

[*hitvā*: finds its course, (10.165.5)]

9.97.46:

O Indra, the wise thinker Soma who likes you (2),
forcefully flows to the bowls for you (1,3).

He is charioted, has the strength of Truth (5),
and capable of seeing the Sun-world (*svar*) (4).

He is given to you by the desire of the seekers of the gods (6).⁴⁶

[*devayatām*: one who seeks the godhead, (5.1.4)]

chamūṣhu: bowls; recall mental body signifies one of the bowls; see (9.20.6)]

⁴⁴ मध्वः सूदं (1), पवस्व वस्व उत्सं (2), वीरं च न आ पवस्वा भगं च (3),
स्वदस्व इन्द्राय पवमान इन्दो (4), रयिं च न आ पवस्वा समुद्रात् (5)

⁴⁵ सोमः सुतो धारय (1), अत्यो न हित्वा (2), सिन्धुर्न निम्नमभि वाजी
अंक्षाः (3), आ योनिं बन्वम् असदत् पुनानः (4),

समिन्दुः गोभिः असरत् समद्भिः (5)

⁴⁶ एष स्य तै पवत (1), इन्द्र सोमश्चमूषु धीर उशते (2), तवस्वान् (3),
स्वर्चक्षा (4), रथिरः सत्यशुष्मः (5), कामो न यो देवयताम् असंजिं (6)

9.97.47:

Purified in his ancient horizontal expansion and growth (1),
he pervades the body of the daughter (earth) (2).

He clothes the abode (of yajna) with his threefold protection (3).

He is established in waters (4).

Sounding like an invoker, he moves in the level spaces (5).⁴⁷

[*samaneṣhu*: level spaces, (7.2.5); battle, (6.75.3); halls of yajna (S)
tiraḥ vayasā: horizontal expansion, (2.10.4)]

9.97.48:

O God Soma, you are charioted (1).

After purification, may you flow swiftly into the bodies (2).

You are most sweet in waters, the honeyed one (3),

Truth-possessing, are true in thoughts like God Savitā (4).⁴⁸

[*svādiṣṭaḥ*: most sweet, (4.10.5);

satyamanmā: true in his thoughts, (1.73.2);

pūyamāna: after being purified, (9.87.6);

chamvoḥ: vital and mental body, see (9.20.6)]

9.97.49:

Being hymned, flow quickly to Vāyu for his advent (1).

Being purified, hasten to Mitrā-Varuṇa (2).

(Hasten) to the leader in the car, with the speed of thoughts (3).

(Hasten) to Indra, the showerer, having Vajra in his arms (4).⁴⁹

⁴⁷ एष प्रत्नेन वयंसा पुनानः तिरो (1), वर्षांसि दुहितुर्दधानः (2),
वसानः शर्म त्रिवरूथम् (3), अप्सु (4), होतैव याति समनेषु रेभन् (5)

⁴⁸ नू नस्त्वं रथिरो देव सोम (1), परि स्रव चम्बोः पूयमानः (2),
अप्सु स्वादिष्टो मधुमाँ (3), कृतावा देवो न यः संविता सत्यमन्मा (4)

⁴⁹ अभि वायुं वीती अर्ष गृणानो (1), अभि मित्रावरुणा पूयमानः (2),
अभी नरं धीजर्वनं रथेष्ठाम् (3), अभीन्द्रं वृषणं वज्रबाहुम् (4)

9.97.50:

Being purified grant us excellent dwellings and coverings (1),
grant us the well-milked milch cows (2).

Grant us for our support the delightful gold (3).

O God Soma, grant us the horses along with the cars (4).⁵⁰

[*suvasanāni*: excellent dwelling, (6.51.4); handsome clothes (S) (in this verse)]

9.97.51:

Being purified, bring us the divine felicities (1),
and all the earthly felicities too (2).

May we have that (power) which endows us with riches (3).

Give us (the felicities) of ṛishis such as Jamadagni (4).⁵¹

9.97.52:

With your purified streams, flow to us with the riches (1).

O Delight, flow in the auspicious waters (2).

May Indra the great one, swift as wind (3),

establish in me a hero-power which gallops (towards Soma) (4).⁵²

[SV (541, 1104);

[*purumedhāḥ*: one associated with many yajnas, (Indra);

takve: galloping (1.66.1); *sarasi*: waters, rivers;

bradhna: the great one, (3.7.5), (1.6.1); *māmshchatve*: auspicious;
yellow (S);]

⁵⁰ अ॒भि व॒त्त्रा सुव॑स॒नानि॑ अ॒र्ष (1), अ॒भि धे॒नूः सु॒दुधाः पू॒यमा॑नः (2),

अ॒भि च॒न्द्रा भ॑र्त॒वे नो॑ हि॒र॒ण्या (3), अ॒भ्यश्वा॑न् र॒थि॒नो दे॒व सोम॑ (4)

⁵¹ अ॒भी नो॑ अ॒र्ष दि॒व्या व॑सू॒नि (1), अ॒भि वि॒श्वा पा॑र्थि॒वा पू॒यमा॑नः (2),

अ॒भि येन॑ द्र॒वि॒णम् अ॒श्ववा॑म् (3), अ॒भ्यार्षे॑यं ज॒मद॑ग्नि॒वज्रः॑ (4)

⁵² अ॒या प॒वा प॑व॒स्व ए॒ना व॑सू॒नि (1), मांश्च॑त्वं इ॒न्द्रो सर॑सि॒ प्र ध॑न्व (2),

ब्र॒ध्नः चि॒त् अत्र॑ वा॒तो न॑ जू॒तः पु॑रु॒मेधः॑ चि॒त् (3), तक्॑वे॒ नरं॑ दा॒त् (4)

9.97.53:

O Soma, one with inspiration, after purification may you flow (1),
to *tīrtha*, the place of (inner) yajna, full of inspiration (2).

May Soma (grant us) sixty thousand treasures (3),

for our rapture, (as easily as) shaking a tree with ripe fruits (4).⁵³

[*shrute*: inspired knowledge; inspiration;

shravāyyam: full of inspiration, (5.20.1);

Line 1: arrows are symbolic;]

9.97.54:

The profuse raining (of arrows) gives happiness to Soma (1).

They are deadly in battles (2).

He has put the foes to sleep and driven them away (3).

Drive away the enemies, those without knowledge (4).⁵⁴

[Lines 1-3: Translation due to S and Wilson;

achetaḥ: those without knowledge, (1.120.2)]

9.97.55:

The three purifiers are spread out (1),

After purification, Soma rushes in a single (stream) (2).

You are Bhaga, the giver of gifts (3).

O Indu, you are the most opulent among the opulent (4).⁵⁵

[Bhaga: see (9.109.13)]

⁵³ उ॒त न॑ ए॒ना प॑व॒या प॑व॒स्व अ॒र्धि श्रु॑ते (1), श्र॒वाय्य॑स्य ती॒र्थे (2),

ष॒ष्टिं स॒हस्रा॑ नैगु॒तो वसू॑नि (3), वृ॒क्षं न॑ प॒क्कं धू॑नवत् (4), रणा॑य (5)

⁵⁴ म॒हि इ॒मे अ॑स्य॒ वृष॑नाम॒ शू॒षे (1), माँ॒श्रत्वे॒ वा पृ॑शने॒ वा व॑ध॒त्रे (2),

अ॒स्वाप॑यत् नि॒गुतः॑ स्ने॒हय॑त् च (3), अ॒पा॒मित्राँ॑ अ॒पा॒चितो॑ अ॒चेतः॑ (4)

⁵⁵ सं त्री॑ प॒वित्रा॑ बि॒त॒तानि॑ ए॒षि (1), अ॒न्वेकं॑ धाव॒सि पू॒यमा॑नः (2),

अ॒सि भ॒गो अ॒सि दा॒त्रस्य॑ दा॒ता (3), अ॒सि म॒धवा॑ म॒धव॑द्भ्य॒ इन्द्रो॑ (4)

9.97.56:

Soma, the king of all the worlds, the thinker (2),
the knower of all, flows forth (1).

May the drops of Soma impel the discovery of knowledge (3).
Indu flows through the net of sense-life for purification (4).⁵⁶
[*īrayan*: to impel, (5.20.2)]

9.97.57:

The unassailable and adorable (gods) caress Indu (1).
The seers sing in his tracks, like eagles (eager for food) (2).
The wise sages urge the ten powers, to reveal (3),
his (true) form with the waters and the essences (4).⁵⁷
[*sam-añjate*: reveal completely; *añjata*: reveal, (5.3.2)]

9.97.58:

O pure Soma, with you may we be able to use (1),
discrimination always in performing the (inner) yajna (2).
May Aditi, Sindhu, Earth and Heaven (4),
Mitra, Varuṇa cherish us (3).⁵⁸
[SV (590);
Lines 3 and 4 occur in the last mantrās of several sūktās of RV.
[*chinavat*: discrimination, (4.2.11);
bhare: yajna;]

⁵⁶ एष विश्ववित् पवते (1), मनीषी सोमो विश्वस्य भुवनस्य राजा (2),
द्रप्साँ ईरयन् बिदथेषु (3), इन्दुर्वि वारमव्यं समय अतिं याति (4)

⁵⁷ इन्दुं रिहन्ति महिषा अदब्धाः (1), पदे रेभन्ति कवयो न गृध्राः (2),
ह्रिन्वन्ति धीरा दशभिः क्षिपाभिः समञ्जते (3), रूपमपां रसेन (4)

⁵⁸ त्वया व्यं पवमानेन सोम (1), भरै कृतं वि चिनुयाम शश्वत् (2)
तन्नो मित्रो वरुणो मामहन्ताम् (3), अदितिः सिन्धुः पृथिवी उत द्यौः (4)

98. Soma given to the Discerning

Riṣhi: Ambariṣho Vārṣhāgiraḥ; Ṛjīshvā Bhāradvājaḥ;

Metre: 1-10,12, Anuṣṭup; 11, Bṛhati

- 9.98.1: Luminous riches
 9.98.2: He is hastened by aspirants
 9.98.3: Shines like Agni in the yajna-journey
 9.98.4: Illumine us for a hundred years
 9.98.5: May we be yours
 9.98.6: Ten companions annoint him
 9.98.7: Goes to all the gods
 9.98.8: Established the vast hearing
 9.98.9: Indu generated Heaven and Earth
 9.98.10: Soma given to the discerning
 9.98.11: Drives away concealed thieves
 9.98.12: Abodes of plenty

9.98.1:

Bring us the riches which conquer plenitudes (1),
 which are desired by hundreds, O Soma-delight (2),
 (The riches) have the power to carry thousands (3).
 They are highly luminous and overcome powerful enemies (4).¹
 [SV (549, 1238);

vājasātāmam: the strong conqueror of plenitudes, (5.13.5)]

9.98.2:

The pressed out Soma flows on the net of sense-life (1),
 just like a warrior in a chariot is covered with armour (2).
 Placed and urged (by the aspirants) he hastens (3),
 and flows in streams (4).²

¹ अ॒भि नो॑ वाज॒सात॑मं र॒यिर्म॑र्ष (1), पुरु॒स्पृह॑म् इन्द्रो॑ (2),
 स॒हस्र॑भर्ण॒सं (3), तुवि॒द्युम॑न् वि॒भ्वास॑हम् (4)

² परि॒ष्य सु॑वानो अ॒व्यय॑ (1), रथे॒ न वर्म॑ अव्यत (2),
 इन्द्र॑रभि द्रुणा॑ हितो हि॒यानो॑ (3), धारा॑भिः अक्षाः (4)

[*hiyānaḥ*: urged, (9.30.2); *abhihitaḥ*: placed;
druṇā: speeds, (5.86.3), (9.1.2)]

9.98.3:

The pressed out Soma flows out of the purifier (1),
releasing the delight in streams to the seeker of Ray-cows (2,4).
He goes shining like (Āgni) in the yajna-journey at the heights (3).³

9.98.4:

O God, you (grant) eternal riches to mortals who are givers (1).
O Indu, you illumine us for a hundred years with much riches (2).⁴
[*shashvate*: eternal (1.36.19);
shata-ātmā: hundred years, (10.33.9); *vivāsasi*: illumine, (6.16.12)]

9.98.5:

O prince of riches, O killer of demons, may we be yours (1).
May we be most near the treasures desired by many (2).
O unseizable ray, may we have impulsions and happiness (3).⁵
[*adhrigo*: O uncontrollable Ray, (5.10.1);
iṣhaḥ: impulsions for doing the right actions;]

9.98.6:

The ten companion powers anoint him (1,3,5),
who is renowned in the form of streaming waves (6,2).
He is crushed by stones, is beloved, and is desirable to Indra (4).⁶

³ परि ष्य सुवानो अक्षा इन्दुः अव्ये (1), मदञ्जुतः धारा (2),
य ऊर्ध्वो अध्वरे भ्राजा न एति (3), गव्ययुः (4)

⁴ स हि त्वं देव शश्वते वसु मर्ताय दाशुषे (1),
इन्दो सहस्रिणं रयिं शतात्मानं विवाससि (2)

⁵ वयं ते अस्य वृत्रहन् वसो (1), वस्वः पुरुस्पृहः
नि नेदिष्ठतमा (2), इषः स्याम सुस्रस्य अध्रिगो (3)

⁶ द्विर्यं पञ्च (1), स्वयंशसं (2), स्वसारो (3),
अद्रिसंहतम् प्रियमिन्द्रस्य काम्यं (4), प्रस्नापयन्ति (5), ऊर्मिणम् (6)

[*prasnāpayanti*: annoint him with waters (S)
svayashase: self-renowned, (5.48.1)]

9.98.7:

He (Soma) is joyful and adorable, luminous and brown (1).

He is purified by the strainer (sense-life) (2).

He goes to all the gods with his rapture (3).⁷

[SV 552, 1329;]

[*vāreṇa*: straining cover; *haryatam*: joyful, adorable, (3.5.8);
babhru: brown; the condition before purification;]

9.98.8:

For your protection, you (aspirants) have drunk Soma (1),

the achiever of perfection, who has established (2,4),

the vast inspired knowledge among the wise (3).

He is shining like the Sun (*svar*) (5).⁸

9.98.9:

O progeny of Manu, in the inner yajna (1),

Indu has generated the Heaven and Earth (2),

The God (Soma) stands on the divine hill (3),

is pressed (by aspirants), O many-voiced one (4).⁹

[*tuviṣhvāni*: one of many voices, (5.16.3); an epithet for Agni;
devī: divine, (2.3.5) & others;]

⁷ परि त्वं हर्यतं हरिं बभ्रुं (1), पुनन्ति वारेण (2),

यो देवान् विश्वान् इत्परि मदेन सह गच्छति (3)

⁸ अस्य वो ह्यवसा पान्तौ (1), दक्षसार्धनम् (2),

यः सूरिषु श्रवो बृहत् (3), दधे (4), स्वर्णं हर्यतः (5)

⁹ स वां यज्ञेषु मानवी (1), इन्दुर्जनिष्ट रोदसी (2),

देवो देवी गिरिष्ठा (3), अस्मैधन् तं तुविष्वणि (4)

9.98.10:

O Soma, you are poured forth (2),
for the drink of Indra, the killer of Vṛtra (1),
and also for the leaders with discrimination (3),
sitting in the abode of gods (4).¹⁰

[*dakṣhiṇāvate*: discernment, (3.53.6);

The sūkta-s (1.125) and (10.107) clearly stress this meaning of *dakṣhiṇa* as discernment, than as a gift.]

9.98.11:

The ancient Soma-delights flow into the purifier at the dawns (1),
driving away in the morning the concealed thieves (2),
who move in crooked ways and are unconscious in knowledge (3).¹¹

[*huraḥ-chitam*: moving in crooked ways, (1.42.3)]

9.98.12:

O friends who are wise, yourselves and ourselves (1,3),
may we possess together (4),
the plentiful riches which are fragrant and shining superbly (2,5).
May we win abodes of plenty (6).¹²

[*ashyāma*: may we possess, (6.5.7), may we win (4.4.14);
vājapastya: one having plenitude in his abode, (6.58.2)]

¹⁰ इन्द्राय सोमं पातवे वृत्रघ्ने (1), परिं विच्यसे (1),

नरे च दक्षिणावते (3), देवाय सदनासदे (4)

¹¹ ते प्रत्नासो व्युष्टिषु सोमाः पवित्रे अक्षरन् (1),

अपप्रोथन्तः सनुतः (2), हुरश्चितः प्रातस्ताँ अप्रचेतसः (3)

¹² तं संखायः (1), पुरोरुचं (2), यूयं वयं च सूरयः (3),

अश्याम (4), वाजगन्ध्यं (5), सनेम वाजपस्त्यम् (6)

99. Power indicated by name

Riṣhi: Rebhasūnū Kāshyapau

Metre: 1, Bṛhatī; 2-8, Anuṣṭup;

9.99.1: Luminous purifier of perfect form

9.99.2: Perfected Soma moves to plenitude

9.99.3: Wise sing the Soma chants

9.99.4: Power indicated by name

9.99.5: Advance knowledge

9.99.6: The seed of Ray-cow

9.99.7: Cleansed by perfect actions

9.99.8: Guided by the divine powers

9.99.1:

For the joyful and forceful (Soma) (1),
the great and youthful persons stretch the bow of manhood (2,5).
They spread out the luminous (purifier) (3),
of perfect form in front of the sages for the mighty Soma (4).¹
[SV (551); *nirṇije*: pure form, (1.25.13); *asura*: mighty;
vipām: illumined seers, (3.3.7)]

9.99.2:

The thoughts of the luminous Sun (2),
urge the luminous impeller to move (4).
Then the powers make the perfected Soma (1),
to move towards the plenitude (3).²
[*vivasvataḥ*: luminous Sun, (6.8.4);
yātave: impeller, (5.29.10), (1.37.10)]

¹ आ ह॒र्य॒ताय॑ धृ॒ष्णवे॑ (1), धनुः॑ तन्वन्ति॒ पौ॒स्यम् (2), शु॒क्रां व॑य॒न्ति (3),
असु॑राय नि॒र्णिजं॑ वि॒पाम॑ग्रे म॒हीयु॑वः (4)

² अ॒र्धं क्ष॑पा परि॒ष्कृतो॑ (1), वा॒जाँ अ॒भि प्र॑ गा॒हते॑ (2),
यदी॑ वि॒वस्व॑तो धि॒यो (3), हरि॑ हि॒न्वन्ति॒ यात॑वे (4)

9.99.3:

We purify the rapturous (Soma) to be fit for Indra's drink (1).
 Wise persons in olden days and now (3),
 place (the Soma) in their mouths (2).³
 [Line to 2,3: The wise sing the Soma chants;
gāvaḥ: rays; *Sōma*]

9.99.4:

The purified Soma is praised with an ancient hymn (1).
 And the thought makes the god shine bright (2),
 bearing the (powers indicated by) names (3).⁴
 [*kṛpanta*: to shine, see (9.64.28)]

9.99.5:

(Soma) pours the splendours and supports everything (1,3);
 (He) is purified on the covering of net of sense-life (2).
 The thinkers pray to him as messenger for advance-knowledge (4).⁵
 [*ā shāsate*: to pray (S); *dharmasim*: see (9.2.2)
pūrvachittaye: advance-knowledge, (1.84.12);
ukṣhamāṇam: pouring, (his splendours) (2.2.4)]

9.99.6:

Soma, the purified one and most rapturous, sits in the two bowls (1).
 He places in them the seed of the Ray-cow (2).
 He, the lord of thoughts is praised (3).⁶

³ तमस्य मर्जयामसि मदो य इन्द्रपातमः (1),

यं गाव आसभिः दधुः (2), पुरा नूनं च सूर्यः (3)

⁴ तं गार्धया पुराण्या पुनानम् अभ्यनूषत (1),

उतो कृपन्त धीतयौ देवानां (2), नाम बिभ्रतीः (3)

⁵ तम् उक्षमाणम् (1), अव्यये वारं पुनन्ति (2), धर्णसिम् (3),

द्रुतं न पूर्वचित्तय आ शासते मनीषिणः (4)

⁶ स पुनानो मदन्तमः सोमश्चमुषु सीदति (1),

पशौ न रेत आदधत् (2), पतिः वचस्यते धियः (3)

[Lines 1 and 2: Soma places the seeds of new future births in man based on knowledge. See also (9.20.6).]

9.99.7:

The Soma pressed out for the gods (2),
is cleansed by the perfect actions (1).

When he is known as a great giver (3),
he rushes into the great waters (4).⁷

[*sam-dadiḥ*: great giver (S); *sukarmabhiḥ*: see (9.70.4), (4.2.17)]

9.99.8:

On being pressed out, you move to the purifier (1).

You are guided by the divine powers, O Indu (2).

O most rapturous one, for the sake of Indra (3),
you sit inside the sheaths (bowls) (4).⁸

[*yataḥ*: who move about, (5.53.16)]

100. Law of Working and armour

Riṣhi: Rebhasūnū Kāshyapau

Metre: Anuṣṭup

9.100.1: Waters approach Soma

9.100.2: Nourish riches in the giver's house

9.100.3: Release rain like thunder

9.100.4: Soma rushes like a galloper

9.100.5: Flow to increase our will-power

9.100.6: Strong conqueror

9.100.7: Motherly powers caress you

9.100.8: Great inspired knowledge

9.100.9: His law of working and armour

⁷ स मृज्यते सुकर्मभिः (1), देवो देवेभ्यः सुतः (2),

विदे यदासु संददिः (3), महीरपो वि गाहते (4)

⁸ सुत इन्द्रो पवित्र (1), आ नृभिः यतो वि नीयसे (2),

इन्द्राय मत्सरिन्तमः (3), चमूष्वा नि षीदसि (4)

9.100.1:

(Waters), harmless, approach (Soma) with adoration (1),
 who is highly desirable and is dear to Indra (2),
 just as cows lick a newborn calf on birth (3).¹
 [SV (550);]

9.100.2:

O Soma, O Delight, after being purified (1),
 bring us the two-fold riches (or felicities) (2).
 You nourish all the riches in the house of the giver (3).²

9.100.3:

You release your thoughts yoked to the mind (1);
 release the rain like the thunder (2).
 O Soma, you nourish the treasures of Heaven and Earth (3).³
 [*tanyatuḥ*: thunder, (8.3.6), thunder-chant, (5.25.8)]

9.100.4:

When the Soma is pressed out, it rushes in a stream (2),
 through the cover of the purifier (4),
 like the galloping and conquering steed of a conqueror (1,3,5).⁴
 [*ramhamāṇa*: galloping, (8.19.6), swift, (4.1.3);
sānasim: conquering, (4.15.6)]

¹ अ॒भी न॑वन्ते अ॒द्रुहः॑ (1), प्रि॒यमिन्द्र॑स्य॒ काम्य॑म् (2),

वत्सं॑ न पूर्वं आयु॑नि जा॒तं रि॑हन्ति मा॒तरः॑ (3)

² पु॒नान॑ इन्द्र॒वा भ॑र॒ सोम॑ (1), द्वि॒बर्ह॑सं र॒यिम् (2),

त्वं वसू॑नि पु॒ष्यसि॑ वि॒श्वानि॑ दा॒शुषो॑ गृ॒हे (3)

³ त्वं धि॒र्यं म॑नो॒युजं॑ सु॒जा (1), वृ॒ष्टिं न त॑न्यतुः (2),

त्वं वसू॑नि पा॒रि॒वा दि॒व्या च॑ सोम पु॒ष्यसि॑ (3)

⁴ परि॑ ते जि॒ग्युषो॑ (1), यथा॑ धारा॑ सु॒तस्य॑ धावति (2),

रंह॑माणा (3), वि॒ अव्य॑यं वारं॑ (4), बा॒जीव॑ सान॒सिः (5)

9.100.5:

O Seer, O Soma, flow in your stream towards us (2),
for (the increase of) our discernment and will-power (1).
(You flow) for the drink of Indra, Mitra and Varuṇa (3).⁵

9.100.6:

O strong conqueror of the plenitudes, O Soma (2),
flow in streams to the purifier when you are pressed out (1,3),
and to Indra, Viṣṇu and other gods, O most rapturous (4).⁶

9.100.7:

(O Soma), O luminous one and harmless (2),
the motherly powers caress you in the purifier (1),
just as a milch cow does its newborn (3).
You are pure-flowing according to the order and law (4).⁷
[vidharmanī: in the order and law, (3.2.3)]

9.100.8:

O pure Soma, you move with your variegated rays (2),
associated with the great inspired knowledge (1).
Putting forth your force, you destroy all the darknesses (3),
in all the houses of the givers (4).⁸
[shardhan: putting forth you force, (8.43.32)]

⁵ क्रत्वे दक्षाय नः (1), कवे पर्वस्व सोम धारया (2),

इन्द्राय पातवे सुतो मित्राय वरुणाय च (3)

⁶ पर्वस्व (1), वाजसातमः (2), पवित्रे धारया सुतः (3),

इन्द्राय सोम विष्णवे देवेभ्यो मधुमत्तमः (4)

⁷ त्वां रिहन्ति मातरो (1), हरिं पवित्रे अद्रुहः (2),

वत्सं जातं न धेनवः (3), पर्वमान विधर्मणि (4)

⁸ पर्वमान महि श्रवः (1), चित्रेभिः यासि रश्मिभिः (2),

शर्धन् तमांसि जिघ्रसे (3), विश्वानि दाशुषो गृहे (4)

9.100.9:

O one with the great law of workings (2),
 you support exceedingly the Earth and Heaven (1,3).
 O pure-flowing one, with your greatness (5),
 you wear your armour (4).⁹
 [jabhriṣhe: support, (9.86.3)]

101. Soma is our great path-finder

Metre: Anuṣṭup

- 9.101.1: Drive away the long-tongued dog
 9.101.2: The Soma is apt for work
 9.101.3: Release of the peaceful delight of Soma
 9.101.4: Joy-causing Soma goes to the gods
 9.101.5: Lord of everything
 9.101.6: Makes the speech to vibrate
 9.101.7: Soma is Pūṣhan and Bhaga
 9.101.8: Soma is praised by Ray-cows
 9.101.9: Five types of beings
 9.101.10: Soma is our great path-finder
 9.101.11: Soma becomes conscious of knowledge
 9.101.12: Somās move swiftly in light
 9.101.13: Voice of Soma
 9.101.14: Rushes like a lover to his maiden
 9.101.15: Accomplisher of discrimination
 9.101.16: Goes to Indra's rightly perfected place

⁹ त्वं द्यां च (1), महिब्रत (2), पृथिवीं च अतिं जग्निषे (3),
 प्रति द्रापिममुञ्चथाः (4), पर्वमान महित्वना (5)

Riṣhi: 1-3, Andhīguḥ Shyāvāshviḥ**9.101.1:**

For your drinking and rapture (2),
the pressed Soma is placed in your front (1).

O friends, drive away the long-tongued dog from this place (3).¹

[SV (545, 697); Dog is a symbol of jealousy as indicated in
RV (7.104.22) or AV (8.4.22).]

9.101.2:

The pressed out Soma flows around in streams out of purifier (1).

The Soma-delight is apt for work like a horse (2).²

[Line 2: Analogy is in (6.2.8). This verse brings out the connection
between Soma and the work. *kṛtvyaḥ*: apt for work, (6.2.8)]

9.101.3:

By means of all-reaching thoughts (2),
the human beings urge for the release of peaceful delight (1,4),
by means of the press-stones in the collaborative action (3,5).³

[*adribhiḥ*: press stones; mind and body which work jointly to release
the Soma;

yajña: collaborative action;

duroṣha: peaceful, free of anger (5);

vishvāchī: all-reaching, universal, (7.43.3, 10.139.2)]

¹ पुरोजिती वो अन्धसः सुताय (1), मादयित्तवै (2),

अप श्वानं श्रथिष्टन सखायो दीर्घजिह्वयम् (3)

² यो धारया पावकया परिप्रस्यन्दते सुतः (1), इन्दुरश्वो न कृत्यः (2)

³ तं दुरोषम् अभी नरः सोमं (1), विश्वाच्या धिया (2),

यज्ञं (3), हिन्वन्ति (4), अद्रिभिः (5)

Riṣhi: 4-6, Yayātiḥ Nāhuṣhaḥ**9.101.4:**

The outpressed most-honeyed Soma, after purification (1,3),
goes to the rapturous Indra (2).

O joy-causing and flowing Soma, may you go to the gods (4).⁴
[SV (547);]

9.101.5:

The illumined seers say that, 'Soma flows for Indra' (1).

By his perfect might, he is the lord of everything (3).

He is the lord of speech; he seeks plenitude (for aspirants) (2).⁵

[*makhasyate*: seeks plenitude, (3.31.7), (9.50.2); seeks worship (S);]

9.101.6:

He, the thousand streamed ocean, flows day by day (1,4).

He makes the speech to vibrate (2).

Soma, the friend of Indra is the lord of the felicities (3).⁶

Riṣhi: 7-9, Nahuṣhaḥ Mānavaḥ**9.101.7:**

Soma is the nourishing Pūṣhan; he is Bhaga, the enjoyer (1),

Purified, he arrives, the lord of universal abundance (2);

he has manifested both earth and heaven (3).⁷

⁴ सुतासो मधुमत्तमाः सोमा (1), इन्द्राय मन्दिनः (2), पवित्रवन्तो (3),

अक्षरन् देवान् गच्छन्तु वो मदाः (4)

⁵ इन्दुरिन्द्राय पवत इति देवासो अब्रुवन् (1),

वाचस्पतिः मखस्यते (2), विश्वस्य ईशान ओजसा (3)

⁶ सहस्रधारः पवते समुद्रो (1), वाचम्-ईङ्गयः (2),

सोमः पती रयीणां सखेन्द्रस्य (3), दिवेदिवे (4)

⁷ अयं पूषा रयिः भगः सोमः (1), पुनानो अर्षति पतिः विश्वस्य भूमनो (2),

व्यस्यत् रोदसी उभे (3)

[SV (546, 818);]

[*bhūmana*: beings; abundance (1.110.2);

vi akhyat: manifested wholly, (5.81.2);

Bhaga: see (9.109.13)]

9.101.8:

The beloved (Soma) is praised for his rapture (1,3),
by the forceful Ray-cows (2,4).

The streams of Soma-delight make the path for their flow (5).⁸

[*ghr̥ṣhvayah*: forceful, (1.85.1)]

9.101.9:

O pure-flowing Soma, bring us (2),

that which is most full of energy and is full of inspiration (1,3).

(By this delight) may we win the riches (5).

He supports the five types of beings (4).⁹

[*pañcha charṣhañih*: beings of the five worlds such as matter, life-energy, mind, supermind or Truth and Bliss; (1.7.9), (6.11.4), (2.2.10)

They are called Bhur, Bhuvah, Manah, Mahas and Jana (or Mayas) in later books. I have replaced the usually occurring *svar* by Mahas, since *svar* in Veda stands for the fourth world, whereas *svar* in later books indicates the mental world. The five beings are called as five hosts (*vrātā*) in (9.14.2).]

⁸ समु प्रिया अनूषत (1), गावो (2), मदाय (3), घृष्वयः (4),

सोमासः कृण्वते पथः पवमानास इन्द्रवः (5)

⁹ य ओजिष्ठस्तमा (1), भ्र पवमान (2), भ्रवाय्यम् (3),

यः पञ्च चर्षणीः (4), अभि रयि येन वनामहै (5)

Riṣhi: 10-12, Manuḥ Sāmvaranah**9.101.10:**

Soma flows as the delight (1).

He is our great path finder (2).

On being pressed out, he flows to the friendly (gods) (3);

(he is) free of evil, knower of Sun and perfect in thought (4).¹⁰

[SV (548, 1101); (variant);]

9.101.11:

Pressed out by stones Soma becomes conscious of knowledge (1).

When placed on the skin (of knowledge) (2),

He is the knower of riches (4).

He unites us all around with the impulsion (for work) (3).¹¹

[Lines 1,2 and 3: The power of delight becomes visible to us when it is viewed in the background of knowledge. What appears impossible in ordinary reasoning, can be done when the delight is present in us. *go tvachi*: skin of cow; skin of knowledge-rays; the outer covering of knowledge. In the ritual, the filter for the Soma juice is made of cow-hide.

samasvaran: to unite, (9.63.21)]

9.101.12:

The purified Somās being mixed with knowledge are illumined (1).

They are firm and victorious, (moving) swiftly in light (3).

They are brilliant as the suns (2).¹²

¹⁰ सोमाः पवन्त इन्दवः (1), अस्मभ्यं गातुवित्तमाः (2),

मित्राः सुवाना (3), अरिपसः स्वाध्यः स्वविदः (4)

¹¹ सुष्वाणासो वि अद्रिभिः चिताना (1), गोः अर्थि त्वचि (2),

इषम् अस्मभ्यम् अभितः समस्वरन् (3), वसुविदः (4)

¹² एते पूता विपश्चितः सोमासो दध्याशिरः (1),

सूर्यासो न दर्शतासौ (2), जिगत्तवौ ध्रुवा घृते (3)

[*dadhi-āshirah*: mixed with curds, see (9.63.15);
jigatnu: victorious, (7.65.1); move swiftly, (10.78.3)]

Riṣi: 13-16, Prajāpatiḥ Vaishvāmitraḥ Vāchyah

9.101.13:

The voice of the pressed out Soma-delight (1,3),
 is not (heard by) the mortal covered by hostiles (2).
 Drive away the dog-like person with no achievements (4),
 just as the Bhṛgu-s did Makha (5).¹³

[SV (553, 774) (cariant);

shvānam: Dog-like persons who only bark and do not work
vṛtam: one covered (by Veda haters), (1.102.4)]

9.101.14:

The kinsman (Soma) puts on a robe for enjoying the essence (1),
 like a son with his parents (2).
 He rushes like a lover towards his maiden (3),
 or like a person looking for a bride (4),
 and sits in his native home (5).¹⁴

[*atke avyata* is in (9.107.13); *avyata*: puts on a robe, (9.8.6);

atke: essence or *rasa*, (1.95.7);

jamiḥ: kinsman (of gods); *bhuje*: for enjoying, (1.127.11), arms (S);

oṇim: protector, (1.61.14)]

¹³ प्र सुन्वानस्य अन्धसो (1), मर्तो न वृत् (2), तद्वचः (3),

अप श्वानम् अराधसं हुता (4), मुखं न भृगवः (5)

¹⁴ आ जामिः अत्के अव्यत भुजे (1), न पुत्र ओण्योः (2),

सरत् जारो न योषणां (3), वरो न (4), योनिमासदम् (5)

9.101.15:

He, the hero, accomplisher of discrimination (1),
upholds the earth and heaven (2).

The luminous one is robed with the purifier (3).

Like an ordainer of work, he sits in the source (4).¹⁵

[Line 3: In the purifier, he gets a pure robe.

dakṣha-sādhana: see (9.25.1)]

9.101.16:

Soma flows into the purifier covered by the net of sense-life (1),
and placed above the skin of knowledge-rays (2).

Voicing, the showerer (of benefits), the luminous one (Soma) (3),
goes to Indra's rightly perfected (station) (4).¹⁶

102. The vision of beauty of a child

Riṣhi: Trita Āptyah

Metre: Uṣṇik

9.102.1: Soma, the child of the achiever of work

9.102.2: Firm and secret station of Trita

9.102.3: Bring the felicities of the three planes

9.102.4: Instructed by seven mothers at birth

9.102.5: All-gods are interested in Soma

9.102.6: Gods give birth to child to have the vision of its beauty

9.102.7: Companions of Heaven and Earth

9.102.8: Soma drives away darkness

¹⁵ स वीरो दक्षसाधनो (1), वि यस्तस्तम्भ रोदसी (2),

हरिः पवित्रे अव्यत (3), वेधा न योनिमासदम् (4)

¹⁶ अव्यो वारैभिः पवते सोमो (1), गव्ये अर्धि त्वचि (2),

कर्निक्रदत् वृषा हरिः (3), इन्द्रस्याभ्येति निष्कृतम् (4)

9.102.1:

Soma, the child of the great achiever of the work (1),
urges the splendour of light of the Truth (2).

He pervades all the beloved things in the Two (3).¹

[SV (570, 1013); (variant); (*prāṇa* in SV, *krāṇa* in RV);

krāṇā: achiever of the work, (5.10.2);

Two: Heaven and Earth]

9.102.2:

When Soma joined the firm and hidden station of Trita (1),
then the seven planes of yajna (praise) the beloved (Soma) (2).²

[Trita: the third or triple one, apparently the Purusha of the third
mental plane. This plane is full of luminous mental kingdoms
unknown to the physical mind. (5.9.5) (SA)

pāṣhyā: rock, (1.56.6); firm; *upa abhakta*: joined (S)]

9.102.3:

(O Soma), with your streams bring forward (2),

the felicities of the three planes of Trita (1,3).

Soma, effective in will, constructs (their) workings (4).³

[*yojanam*: working, (5.54.5);

ā īraya: bring forward, (9.96.8);

pṛṣṭham: layer, plane, (4.5.6)]

¹ क्राणा शिशुः महीनां (1), हिन्वन् ऋतस्य दीधितिम् (2),

विश्वं परि प्रिया भुवदधं द्विता (3)

² उपं त्रितस्य पाप्योः अर्भक्त यदुहां पदम् (1),

यज्ञस्य सप्त धामभिरधं प्रियम् (2)

³ त्रीणि त्रितस्य (1), धारया पृष्ठेषु आ ईरया (2), रयिम् (3),

मिमीते अस्य योजना वि सुक्रतुः (4),

9.102.4:

When the seven mothers give birth to Soma (1),
he is instructed regarding the glory and beauty of the ordainer (2).
Soma becomes conscious of the eternal (*dhruva*) riches (3).⁴

[SV (101); (variant); *vedhaḥ*: ordainer, (8.60.3);]

Seven mothers: the nourishing cosmic powers connected with the seven planes of matter, life, mind, supermind (*swar*, *vijñāna*), bliss (*ānanda*), consciousness (*chit*), existence (*sat*)

9.102.5:

The All-gods, harmless, take a common delight (2),
(they) become interested in the workings (of Soma) (1,3).
They accept the delights (4).⁵

[*spārhaḥ*: desirable, (4.1.12); *rantayaḥ*: delights, (7.18.10)]

9.102.6:

(The gods), increasers of the Truth, gave birth to the child (1,3),
in order to have the vision of its beauty (2).

The seer, the bounteous one is desired by many in the journey (4).⁶

9.102.7:

The powers which spread the yajna in due order (3),
cleanse the Soma (4).

Then Soma by his own will becomes a companion (1),
of the mighty mothers of Truth (Heaven and Earth) (2).⁷

[*sam-ichīḥ*: companions, (3.29.13); equal, (3.1.7)]

⁴ जज्ञानं सप्त मातरौ (1), वेधाम् अंशासत श्रिये (2),
अयं ध्रुवो रंयीणां चिकेत यत् (3)

⁵ अस्य व्रते (1), सजोषसो विश्वे देवासौ अद्रुहः (2),
स्पर्धा भवन्ति (3), रन्तयो जुषन्त यत् (4)

⁶ यमी गर्भम् कृतावृधौ (1), दृशे चारुम् (2), अर्जीजनन् (3),
कविं मंहिष्ठमध्वरे पुरुस्पृहम् (4)

⁷ समीचीने अभि त्मना (1), यही कृतस्य मातरा (2),
तन्वाना यज्ञमानुषक् (3), यत् अञ्जते (4)

9.102.8:

Urging the splendour of Truth in the pilgrim-yajna (3),
by means of the will-power and the brilliant eyes of vision (1),
you drive far away the ignorance from the midworld (2).⁸

[*shukram*: brilliant, resplendent, (3.6.3);

divaḥ: midworld;

akṣhabhiḥ: with eyes of vision, (2.2.4);

apa rṇoḥ: drive away far, (1.30.15);

vrajam: ignorance; recall *vṛjanāni*: crooked, (4.12.5)]

103. Fashions the Three Worlds

Riṣi: Dvita Āptyaḥ

Metre: Uṣṇīk

9.103.1: Raise the chant to the Creator Soma

9.103.2: Soma Fashions the three Worlds

9.103.3: Hymns of seven Rīṣhis

9.103.4: Leader of Thoughts

9.103.5: Indra and Soma in the same car

9.103.6: Rushes pervading All

9.103.1:

Raise the chant to the Creator Soma, who is purified (1),
like (the gifts) brought by a devotee (2).

Soma takes pleasure in the thoughts (or hymns) (3).¹

[SV (573) (variant);

bhṛtam: wages given for service, (*bhṛtya*) (S);]

⁸ कृत्वा शुक्रेभिः अक्षभिः (1), ऋणोरप ब्रजं दिवः (2),

ह्रिन्वन् ऋतस्य दीर्घिति प्राध्वरे (3)

¹ प्र पुनानाय वेधसे सोमाय वच उद्यतम् (1), भृतिं न भरा (2),

मतिभिः जुजोषते (3)

9.103.2:

Mixed with the rays, Soma rushes through the strainer (1).
 Being purified, (he) fashions the three worlds of his session (2).²
 [trī-sadhassthā: three worlds of session, (3.20.2);
 kṛṇute: fashions, (4.7.11);
 hariḥ: luminous one;]

9.103.3:

Soma released from the sheath of honey (1),
 rushes through the cover of sense-life (2).
 The hymns of the seven ṛiṣhis (in seven metres) glorify him (3).³
 [SV (577); (variant); (avyaye vāre in RV is not in SV);]
 [Seven ṛiṣhi-s: see RV (9.10.7); and the note in (9.107)]

9.103.4:

Soma is the leader of the thoughts (1),
 invincible and one with the All-gods (2).
 The luminous Soma after being purified enters the bowls (3).⁴

9.103.5:

With Indra in the same chariot may you go (2),
 to the gods according to your own self-law (1),
 after becoming purified (3).
 Soma, the immortal is praised with the chants (4).⁵

² परि वाराणि अव्यया गोभिः अञ्जानो अर्षति (1),

त्री षधस्था पुनानः कृणुते हरिः (2)

³ परि कोशं मधुश्रुतं (1), अव्यये वारं अर्षति (2),

अभि बाणीः ऋषीणां सप्त नूषत (3)

⁴ परि णेता मंतीनां (1), विश्वदैवो अदाभ्यः (2),

सोमः पुनानः चम्बोः विशत् हरिः (3)

⁵ परि दैवीरनु स्वधा (1), इन्द्रेण याहि सरथम् (2), पुनानो (3),

वाघत् वाघद्भिः अमर्त्यः (4)

9.103.6:

Soma, a god, is pressed out for the gods (2),
 like a steed he rushes towards the seekers of plenitude (1).
 The pure flowing Soma rushes pervading all (3).⁶
 [vi-ānashih: pervading. (3.49.3)]

⁶ परि सप्तिर्न वाजयुः (1), देवो देवेभ्यः सुतः (2),
 व्यानशिः पर्वमानो वि धावति (3)

Anuvāka 7: Sūkta-s (104-114)

104. Achiever of Perfection

Riṣhi: Parvata Kāṇva, Nārada Kāṇva
Shikhaṇḍinyau-Apsarasau-Kāshyapau;

Metre: Uṣhṇik

9.104.1: Approach yajna with reverence

9.104.2: Has two kinds of strengths

9.104.3: Achiever of perfection

9.104.4: Knower of riches

9.104.5: Lord of rapture and food for gods

9.104.6: Our ancient friendship

9.104.1:

O comrades, sit around chanting (hymns) for the purified Soma (1).
Approach yajna like meeting a glorious child (2).¹

[SV (568, 1157); *bhūṣhema*: approach with reverence, (3.3.9)]

9.104.2:

On being released, he goes like a calf towards the mother (1).
He perfects the abodes, manifests the gods, is rapturous (2,3),
has two kinds of strength (matter and mind) (4).²

[*devāvīḥ*: to manifest the gods, (3.29.8)]

9.104.3:

On purification Soma is the achiever of perfection (1).

Full of peace, he (felicitates) the advent (3,5),

of the host (of Maruts), Mitra, Varuṇa (2,4).³

[*dakṣha-sāadhanam*: see (9.25.1)]

¹ सखाय आ नि र्दीदत पुनानाय प्र गायत (1),

शिखुं न यज्ञैः परि भूषत श्रिये (2)

² समी वत्सं न मातृभिः सुजतां (1), गयसाधनम् (2),

देवाव्यं मदम् (3), अभि द्विशवसम् (4)

³ पुनाता दक्षसाधनं (1), यथा शर्धाय (2), वीतये (3),

यथा मित्राय वरुणाय (4), शंतमः (5)

9.104.4:

Our hymns glorify you, the knower of riches (or felicities) (1).

We clothe you with the hue of the Ray-cows (knowledge) (2).⁴

[SV (575);]

9.104.5:

O Soma, for us you are the lord of rapture (1);

you are the food of the gods (2).

Like a friend (helping) friends (3);

become the discoverer of the most appropriate way for us (4).⁵

[*gātuvittama*: see (9.44.6)]

9.104.6:

Continue our ancient (friendship) (1).

Put away from us the Rakṣhasas and the devourer (2,4),

Drive away the double dealers and evil-beings (3).⁶

[*yuyodhi*: put them away, (2.6.4), battle them;

sanemi: long standing, (4.10.7); ancient friendship (S);]

⁴ अस्मभ्यं त्वा वसुविदमभि वाणीः अनूषत (1),

गोभिष्टे वर्णमभि वासयामसि (2)

⁵ स नो मदानां पत इन्दो (1), देवप्सरा असि (2), सखेव सख्ये (3),

गातुवित्तमो भव (4)

⁶ सनेमि कुधि अस्मत् आ (1), रक्षसं कं चित् अत्रिणम् (2),

अपादैव द्रुयुम् अंहो (3), युयोधि नः (4)

105. Our Ancient Friendship

Riṣhi: Parvata-Nārada Kāṇva

Metre: Uṣṇik

9.105.1: Make him sweet with chants

9.105.2: Perfected with thoughts

9.105.3: Soma is for achievement of discernment

9.105.4: Grant us perfect discernment

9.105.5: You illumine us like a friend helping friends

9.105.6: Continue your ancient friendship

9.105.1:

O friends, with hymns adore him who is pure and rapturous (1).

Make him sweet with your chants and offerings just like a child (2).¹

[SV (569, 1098);]

9.105.2:

The inspiring Soma has been united with those desiring gods (2),
like the calf with its mother (1).

He is rapturous, is perfected with thoughts (3).²

[*pariṣhkr̥taḥ*: perfected, (9.43.3);

hinvānaḥ: illumining, inspiring, (7.10.1);

devāvīḥ: see (9.2.1); *sam ajyate*: see (9.34.4)]

9.105.3:

The Soma is for the achievement of discernment (1),
for the advent of hosts (of gods) (or of Maruts) (2).

He, the most rapturous, is pressed out for the gods (3).³

¹ तं वः सखायो मदाय पुनानमभि गायत (1),

शिशुं न यज्ञैः स्वदयन्त गूर्तिभिः (2)

² सं वत्स इव मातृभिः (1), इन्दुः हिन्वानो अज्यते देवावीः (2),

मदौ मतिभिः परिष्कृतः (3)

³ अयं दक्षाय सार्धनो (1), अयं शर्धाय वीतये (2),

अयं देवेभ्यो मधुमत्तमः सुतः (3)

9.105.4:

O Delight, grant us the Ray-cows, the steeds (1,3),
and the perfect discernment, on being pressed out (2).

You hold the knowledge (ray-cow) with your hue of purity (4).⁴
[SV (574, 1611); *dhanva*: grant (S); *dīdharat*: to hold, (3.2.10)]

9.105.5:

O Delight, you are the lord of steeds (1),
the (giver of) rich foods for gods (2).
Like a friend towards a friend (3),
illumine us with your powers (or strengths) (4).⁵
[*ruche*: illumine us, (9.23.2);
naryaḥ: powers, of godhead, (5.41.9), (7.1.21)]

9.105.6:

(Continue) our ancient friendship, O Delight (1),
overpower the devourers and god-haters (2).
Put away all the opposers and the double-dealers (4),
and those who want to overpower us, O Indu (3).⁶
[*sāhvān*: to over power, (3.11.6);
bādhaḥ: those who oppose us, (6.11.1)
Similar to (9.104.6)]

⁴ गोमन्त्र इन्द्रो अश्ववत् (1), सुतः सुदक्ष (2), धन्व (3),
शुचिं ते वर्णमधि गोषु दीधरम् (4)

⁵ स नो हरीणां पतु इन्द्रो (1), देवप्सरस्तमः (2),
सखेव सख्ये (3), नयो रुचे भव (4)

⁶ सनेमि त्वम् अस्मत् (1), औ अदैव कं चिद्विणम् (2),
साह्वो इन्द्रो (3), परि बाधो अप ह्युम् (4)

106. Most appropriate path for us

Metre: Uṣṇīk

- 9.106.1: Born of inspired knowledge
 9.106.2: Soma is conscious of Indra as conqueror
 9.106.3: He wields the Vajra
 9.106.4: You are conscious
 9.106.5: You have a thousand movements
 9.106.6: Most appropriate path
 9.106.7: Sit in our vessel (human body)
 9.106.8: Gods drink you for getting immortality
 9.106.9: Soma rushes to us with felicities
 9.106.10: Soma cries out in joy
 9.106.11: Thinkings cry aloud to him
 9.106.12: Shower of essence
 9.106.13: Gives glory and hero-strengths
 9.106.14: You flow to the seekers of gods

Riṣhi: 1-3, Agniḥ Chākṣuṣhaḥ

9.106.1:

May the swift Soma move towards the mighty Indra (1).
 The delight of Soma is born of inspired knowledge (2),
 and is a knower of the Sunworld (3).¹

[SV (566, 694); (variant); *vṛṣhasham* in SV; *vṛṣhaṇam* in RV;]

[*shrushṭī*: inspired knowledge, (8.23.10);

harayaḥ: steeds, indicating swiftness;]

¹ इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः (1),
 श्रुष्टी जातास इन्दवः (2), स्वर्विदः (3)

9.106.2:

The pressed out Soma flows for Indra, winner in battles (1).
Soma is conscious of Indra as the conqueror (2),
as he is known (everywhere) (3).²

[*vide*: well-known, (9.14.6);

sānasiḥ: conquering, (4.15.6), (9.85.4)]

9.106.3:

May Indra, in his rapture (1),
seize the riches (won back from hostiles) (2).
The mighty one wields the Vajra (3),
so as to conquer (Vṛtra) who has conquered the waters (4).³

[*grbhñīta*: to seize, (9.46.4);

grābham: riches fit to be held, (8.81.1); riches stolen earlier by
hostiles]

Riṣhi: 4-6, Chakṣuḥ Mānavah

9.106.4:

O Soma, you are conscious (2);
you race and flow towards Indra, O Delight (1,3).
Bring us the luminous strength (4),
which makes one know the Sun-world (5).⁴

[SV (567);]

[*śvarvidam*: knower of the Sun-world, (3.3.5);

pradhanvā: to race, (9.75.5)]

² अ॒यं भ॒राय॑ सा॒न॒सिः इन्द्रा॑य प॒वते॑ सु॒तः (1),

सोमो॑ जैत्र॒स्य चे॒तति॑ (2), यथा॑ वि॒दे (3)

³ अ॒स्येत् इन्द्रो॑ म॒देषु॑ (1), आ ग्रा॒भं गृ॒णीत॑ सा॒न॒सिम् (2),

वज्रं॑ च॒ वृष॑णं भ॒रत् (3), स॒म॒प्सु॒जित् (4)

⁴ प्र ध॒न्वा (1), सोम॑ जागृ॒विः (2), इन्द्रा॑य इन्द्रो॑ परि॒ स्रव॑ (3),

द्युम॑न्तं शु॒ष्म॒मा भ॑रा (4), स्व॒र्वि॒दम् (5)

9.106.5:

O All-seeing (Soma), pour the rapture for the showerer Indra (1).
 You have a thousand movements (2);
 make an (appropriate) path (for each aspirant), O Clear-seeing (3).⁵
 [yāmaḥ: movement, (10.20.9)]

9.106.6:

You are the discoverer of the most appropriate path (1);
 you cause the most rapture for the gods (2).
 Come forth by thousand paths crying aloud to us (3).⁶

Riṣhi: 7-9, Manuḥ Āpsavaḥ

9.106.7:

Flow in the streams of your strength for the advent of gods (1).
 O Honeyed Soma, may you sit in our vessel (human body) (2).⁷
 [SV (571, 1326);]

9.106.8:

The Soma is poured forth in drops (1),
 to increase Indra (in us) by their rapture (2).
 The gods drink you for obtaining immortality (3).⁸
 [udapruta: to pour (or to rain) the waters, (4.45.4)]

⁵ इन्द्राय वृषणं मदं पवस्व विश्वदर्शतः (1),

सहस्रयामा (2), पथिकृत् विचक्षणः (3)

⁶ अस्मभ्यं गातुवित्तमो (1), देवेभ्यो मधुमत्तमः (2),

सहस्रं याहि पथिभिः कर्निक्रदत् (3)

⁷ पवस्व देववीतय इन्द्रो धाराभिः ओजसा (1),

आ कलशं मधुमान् सोम नः सदः (2)

⁸ तव द्रप्सा उदप्रुत (1), इन्द्रं मदाय वावृधुः (2),

त्वां देवासौ अमृताय कं पपुः (3)

9.106.9:

May the pressed out Soma-delights, being purified (1),
rush towards us with the riches (or felicities) (2),
and the rain from heaven in a streaming movement (3).
They are the knowers of the Sun-world (4).⁹

[*rīti*: flowing, streaming, (6.13.1);

rīti-āpaḥ: streaming movement, (5.68.5)]

Riṣhi: 10-14, Agniḥ Chākṣuṣhaḥ

9.106.10:

The purified Soma streams (1,3),
in waves through the cover of sense-life (2).
Soma flowing cries out ahead of the hymn (recited) (4).¹⁰
[SV (572, 940); variant]

9.106.11:

Flowing beyond the purifier, playing in the woodlands of delight (2),
the master of plenitude is urged (forward) by the thoughts (1).
The thinkings cry aloud (to him) (4),
(flowing) above in the three planes (3).¹¹
[*vājinam*: master of plenitudes, (10.122.4); steed of swiftiness, (7.7.1);
samasvaran: cry aloud, (9.45.5);
Line 1 is similar to a part of (9.45.5)]

⁹ आ नः सुतास इन्दवः पुनाना (1), धावता रयिम् (2),

वृष्टिर्वावो रीती-आपः (3), स्वर्विदः (4)

¹⁰ सोमः पुनान (1), ऊर्मिणा अब्यो वारं (2), वि धावति (3),

अग्रै वाचः पवमानः कर्निक्रदत् (4)

¹¹ धीभिः हिन्वन्ति वाजिनं (1), वने क्रीळन्तम् अति अविम् (2),

अभि त्रिपुष्टं (3), मतयः समस्वरन् (4)

9.106.12:

He is released with the shower of essence, towards the vessel (1),
like a war-horse seeking battles (or plenitude) (2).

Being purified, he (flows) into the vessel creating a voice (3).¹²

[*mīl̥he*: shower of divine essence, (1.100.11)]

9.106.13:

The bright and joyful Soma swiftly flows through the purifier (1).

He gives the glory along with hero-strengths to the singers (2).¹³

[SV (576, 773); (variant);]

[*haryata*: joyful, (8.44.5); *vīravat*: (alt.) hero-sons (S);

hvara: tangled (hairs or nerves) (of-sense-life, purifier), crooked, (5.20.2); *ramhyā*: rapid, swift, (4.1.3)]

9.106.14:

You flow to the seekers of the gods (1).

The streams of the rapturous (Soma) have been released (2).

With a roar you move to all sides through the purifier (3).¹⁴

¹² असर्जि कलशान् अभि मीळहे (1), ससिर्न वाजयुः (2),

पुनानो वाचं जनयन् असिष्यदत् (3)

¹³ पवते हर्यतो हरिः अति ह्वरांसि रंक्षा (1),

अभ्यर्षन् स्तोतृभ्यो वीरवत् यशः (2)

¹⁴ अया पवस्व देवयुः (1), मधोर्धारा असृक्षत (2),

रेभन् पवित्रं पर्येषि विश्वतः (3)

107. Soma is Conscious and Joyful

Riṣhi: Sapta-rṣhayaḥ*

Metre: 1,4,6,8-10,12,14,17,19,21,23,25, Bṛhatī;
2,5,7,11,13,15,18,20,22,24,26, Satobṛhatī; 3,16, Dvipadā Virāt

- 9.107.1: Supreme offering-
- 9.107.2: Most fragrant
- 9.107.3: Indu is the Divine Will and Clear-seeing
- 9.107.4: Seated in the womb of Truth
- 9.107.5: Soma goes to the Upholders
- 9.107.6: Soma is Conscious and Joyful
- 9.107.7: Soma is the Rīṣhi, the Wise
- 9.107.8: Purified by the net of sense-life
- 9.107.9: Soma flows to the Rays and Milk
- 9.107.10: The covers of Purifiers
- 9.107.11: All thinkers and sages rejoice in Him
- 9.107.12: You increase for the Advent of Gods
- 9.107.13: Doers of work urge Soma
- 9.107.14: The Somās are Thinkers
- 9.107.15: Soma is the Truth, the Vast and the King
- 9.107.16: King stationed in the Sea
- 9.107.17: Flows to Indra with Maruts
- 9.107.18: Soma creates the Mind
- 9.107.19: Overcome the evil ones around me
- 9.107.20: I delight in You, Night and Day
- 9.107.21: You come to the Inner Ocean as Speech

* These verses have been revealed to the collective of Seven Rīṣhīs. According to RV (10.137), their names are: Bharadvāja, Kashyapa, Gotama, Atri Bhauma, Vishvāmitra, Jamadagni, Vasiṣṭha. There are other lists of the seven names. These names can also be regarded as names of spiritual powers. Shukla Yajur Veda (34.55) speaks of, 'seven rīṣhīs established in the (subtle) human body'.

9.107.22: You cry out in delight

9.107.23: You are the cause of joy of gods

9.107.24: Sages urge you forward by thoughts

9.107.25: The streams bring all pleasing things

9.107.26: Creates his own shape or form

9.107.1:

Sprinkle this place (*ita*) with the pressed out Soma (1).

This is the supreme offering (2).

He is upheld in the midst of waters for the benefit of man (3).

(Soma) has been pressed out and released by stones (4).¹

[SV (512, 1313);]

9.107.2:

Now flow around being purified by the (net of) sense-life (1).

O Soma, you are unassailable and most fragrant (2).

Soma, being pressed out into waters, is joyful (3).

The Soma food is mixed with the excellent rays (Ray-cows) (4).²

[*uttaram*: excellent, (1.50.10);

madāmaḥ: joyful (usual meaning)]

9.107.3:

Indu, the Divine Will, clear-seeing one, makes the gods joyful (2).

He is seen (by all) after being pressed out (1).³

¹ परीतो बिभ्रता सुतं सोमो (1), य उतमं हविः (2),

दधन्वाँ यो नर्यो अप्सु अन्तरा (3), सुषाव सोममद्रिभिः (4)

² नूनं पुनानो अविभिः परि स्रव (1), अदब्धः सुरभितरः (2),

सुते चित् त्वाप्सु मंदामो (3), अन्धसा श्रीणन्तो गोभिः उत्तरम् (4)

³ परि सुवानश्चक्षसे (1), देवमादनः क्रतुरिन्दुः विचक्षणः (2),

9.107.4:

Being purified, you flow covering the waters with your streams (1).

You uphold the bliss and are seated in the womb of Truth (2).

O God, you are golden and are a fountain (3).⁴

[SV (511, 675);

Line 3: (alt.) you are the origin of gold (S)]

9.107.5:

The divine and sweet Soma (2),

is milked out with the teats (of the cow of light) (1).

The divine, ancient and beloved Soma is seated in (his) abode (3).

The all-seeing Soma purified by the (divine) powers (5),

goes with the riches to the upholders, who are honoured (4).⁵

[*sadhasthe*: the world of his session, abode;

vāji: riches; *dharuṇam*: upholder, (5.15.5);

āprchchhyam: (his knowledge) is honoured, (1.64.13);

dharuṇam: upholders of Truth]

9.107.6:

Soma is purified, conscious (1),

joyful and flows through the net of sense-life (2).

You, Soma, are wise and most-Angirasa (3).

Sprinkle our yajna with the honeyed Soma (4).⁶

[SV (519); (variant)]

⁴ पु॒नानः सोम॑ धार॒या अपो॑ वसा॒नो अर्ष॑सि (1),

आ र॒त्न॒धा योनि॑म् ऋ॒तस्य॑ सी॒दसि॑ (2), उत्सो॑ देव॒ हिर॒ण्ययः॑ (3)

⁵ दु॒हान॑ ऊ॒र्धः (1), दि॒व्यं म॒धु (2), प्रि॒यं प्र॒त्नं स॒धस्य॑म् आस॑दत् (3),

आ॒पृच्छ॑यं ध॒रुणं॑ वा॒जी अर्ष॑ति (4), नृ॒भिः धू॒तो वि॒चक्ष॑णः (5)

⁶ पु॒नानः सोम॑ जागृ॒विः (1), अव्यो॑ वारे॒ परि॑ प्रि॒यः (2),

त्वं वि॒प्रो अ॒भ॒वो अ॒ङ्गिर॑स्तमो॒ (3), म॒ध्वा य॒ज्ञं मि॒मिक्ष॑ नः (4)

9.107.7:

O bounteous Soma, the ṛishi the wise and all-seeing (1,4),
flow forth, manifesting entirely the godhead (2,6).

You are the discoverer of the most appropriate path (for us) (3).

You are a seer; you raise the Sun to the heaven (5,7).⁷

[Line 7: also in (1.7.3), (9.86.22), (10.156.4);

Sun symbolises all the knowledge. The demons, Vṛtra and others
hide this knowledge (Ray-cows) in the subconscious ocean below.
Indra kills the demons, releases the rays hidden by them and thus
raises the Sun.

devavītama: manifesting entirely the godhead, (9.49.3)]

9.107.8:

Released by the pressers, the Soma is poured out (1),
through the net of sense-life for purification (2).

Like a horse, the brilliant Soma flows swiftly (3);

He flows out rapturously (4).⁸

[SV (515); *avīnām śṇubhiḥ*: hairs of the fleece of sheep (literal); net
of sense life; sheep (*avi*) denotes sense-life; In Veda, Indra is the
Ram. Hence sheep is the shakti of Indra, i.e., the sense-organs
(*indriya*) and sense-life. (SA)

haritā: brilliant, (4.13.3), (9.5.10)]

9.107.9:

Soma is One with the rays,

He flows continuously to the Ray-cows (1).

Soma flows to the milk (or curds) (2).

The rapturous one goes encircling like an ocean (3).

He satisfies the rapture (of Indra) (4).⁹

⁷ सोमो मीद्वान् (1), पवते (2), गातुवित्तम् (3), ऋषिर्विप्रो विचक्षणः (4),
त्वं कविः अभवो (5), देववीतम् (6), आ सूर्यं रोह्यो दिवि (7)

⁸ सोमं उ षुवाणः सोतृभिः (1), अधि ष्णुभिः अवीनाम् (2),
अश्वयेव हरिता याति धारया (3), मन्द्रया याति धारया (4)

⁹ अनूपे गोमान् गोभिः अक्षाः (1), सोमो दुग्धार्भिः अक्षाः (2),
समुद्रं न संवरणानि अगमन् मन्दी (3), मदाय तोशते (4)

[*anūpe*: continuously (10.27.23), *gomān*: one with the rays, (4.2.5)
samvaraṇāt: encirclement, (7.3.2);
toshate: to satisfy, (9.45.2)]

9.107.10:

O Soma, you are pressed out by the stones (1).
 You cross the covers of the purifiers (2).
 The swift (Soma) enters the bodies just as men enter the city (3).
 You uphold your seat in the delight (4).¹⁰
 [SV (513, 1689); (variant); (*dadhrīṣha*/*dadhiṣha*; *svāno*/ *suvāno*);
vārāṇi avyayā: net of sense-life acting as a symbolic purifier of Soma;
 hairs of the sheep's wool (literal); see (9.107.8);
chamvoḥ: bodies, see (9.20.6);]

9.107.11:

Crossing the net of sense-life, he is cleansed (1,2),
 with a shower (of divine essence) (3).
 (He is) like a horse (used in) seeking riches (4).
 All the thinkers, sages and those who chant the mantrās (6),
 rejoice in the pure flowing Soma (5).¹¹
 [*mīlhe*: shower of divine essence, (1.100.11);
anumādyah: rejoice in, (7.6.1), (9.24.4)]

¹⁰ आ सौम सुवानो अद्रिभिः (1), तिर्यो चाराणि अव्ययां (2),

जनो न पुरि चम्बोः विशत् हरिः (3), सदो वनेषु दधिषे (4)

¹¹ स मामृजे (1), तिरो अण्वानि मेष्यो (2), मीळ्हे (3), ससिर्न वाजयुः (4),

अनुमाद्यः पवमानो (5), मनीषिभिः सोमो विप्रैर्भिर्ऋकभिः (6)

9.107.12:

O Soma, for the advent of gods (1),

you increase along with the waters like a river (2).

You are conscious (4).

You are Amsha, the giver and are exhilarating like an intoxicant (3).

You join the honey-dripping sheath (of the body) (5).¹²

SV (514, 767);]

[*amshaḥ*: he who gives us our portion (of delight), RV (2.1.4)]

9.107.13:

Soma is luminous, beloved, pure like the son (1,3).

He is enveloped in a white robe (of sense-life) (2).

The doers of works with their arms urge (the Soma) (4,6),

into the streams just as (they rush) into their cars (5).¹³

[*atke*: robe (of purifier), *avyata*: pervaded;

apasah: doers of work, (3.2.7)]

9.107.14:

The swift Somas flow with rapturous essence (1),

into the ocean of the Sunworld (2).

They (Somas) are thinkers, they are satisfying (3),

and know the Sun-world (4).¹⁴

[SV (518, 856);]

[*āyavaḥ*: swift (S); *adhi viṣṭapi*: Sun-world, (1.46.3);

matsarāsaḥ: satisfying, (1.15.1)]

¹² प्र सोम देववीतये (1), सिन्धुर्न पिप्ये अर्णसा (2),

अंशोः पर्यसा मदिरो न (3), जागृविः (4), अच्छा कोशं मधुश्रुतम् (5)

¹³ आ हर्यतो (1), अर्जुनि अत्के अव्यत (2), प्रियः सूनुर्न मर्ज्यः (3)

तर्मी हिन्वन्ति अपसो (4), यथा रथं नदीष्वा (5), गर्भस्त्योः (6)

¹⁴ अभि सोमांस आयवः पवन्ते मद्यं मदम् (1),

समुद्रस्याधि विष्टपि (2), मनीषिणो मत्सरांसः (3), स्वविदः (4)

9.107.15:

The king, the god, who is Truth and Vast (2),
 pure-flowing, crosses the waves in the ocean (1).
 The Truth and the Vast urge him (Soma) (4),
 to flow towards the laws of Mitra and Varuṇa (3).¹⁵
 [ṛtam, bṛhat: see (9.66.24)]

9.107.16:

He is the god, king, stationed in the sea (2).
 He is all-seeing, luminous and guided by the (divine powers) (1).¹⁶
 [nṛbhiḥ yemānaḥ: see (9.75.3);
 samudriyaḥ: stationed in the sea, (1.25.7), (refers to Varuṇa); in
 ocean-like store, (1.55.2)]

9.107.17:

Soma flows to Indra along with Maruts for their rapture (1).
 Arriving in the purifier in thousand streams (2,4),
 he goes beyond (ati) and men purify him (3,5).¹⁷
 [SV (520);]

9.107.18:

Purified in the vessel, Soma creates the mind (1);
 the seer rejoices amongst the gods (2).
 With water for robe, surrounded by Ray-cows (3,5),
 he sits in an excellent state amidst delight (4).¹⁸

¹⁵ तरत् समुद्रं पर्वमान ऊर्मिणा (1), राजा देव ऋतं बृहत् (2),
 अर्षत् मित्रस्य वरुणस्य धर्मेणा प्र (3), हिन्वान ऋतं बृहत् (4)

¹⁶ नृभिर्येमानो हर्यतो विचक्षणो (1), राजा देवः समुद्रियः (2),

¹⁷ इन्द्राय पवते मदः सोमो मरुत्वते सुतः (1),
 सहस्रधारो (2), अति (3), अव्यम् अर्षति (4), तमी मृजन्त्यायवः (5)

¹⁸ पुनानः चमू जनयन् मतिं कविः (1), सोमो देवेषु रण्यति (2),
 अपो वसानः परि गोभिः (3), उत्तरः सीदन् वनेषु (4), अव्यत (5)

[*pari avyata:* covered or surrounded, (9.98.2);
uttara: higher, (6.16.17);
matim: mind, thinkings]

9.107.19:

O Soma, O Delight, I have rejoiced in you day by day (1).
 (O Soma), many (evil-beings) surround me and harm me (2).
 Overcome them and destroy them who surround me (3).¹⁹
 [SV 516, 922; *avacharan:* to walk below, (6.9.3);
babhro: brown; one who upbears the worlds, (2.33.15);
ni ava charanti: surround and harm (me) (S);]

9.107.20:

O Soma, night and day (1),
 I (delight) in your presence, for your friendship (2).
 May we soar like birds beyond the Sun (4),
 matured in your light (3).²⁰
 [*tapantam:* matured, (5.43.7); *ghṛṇā:* with the light, (6.3.7);
ūdhani: teat of abundance, (3.29.14); presence or source, (1.52.3)]

9.107.21:

O Soma who is cleansed and has perfect action (1),
 You come to the inner ocean (of *prāṇa*) as the speech (2).
 O flowing Soma, you impel golden riches and felicities (3,5),
 in abundance towards (the devotees) with many desires (4).²¹
 [SV (517, 1079); *invasi:* come, (5.28.2);
puruspr̥ham: one with many longings, (8.23.27)]

¹⁹ तवाहं सौम रारण सख्य इन्दो दिवेदिवे (1),

पुरूणि बभ्रो नि चरन्ति मामव (2), परिधीन् अति ताँ इहि (3)

²⁰ उताहं नक्तमुत सौम ते दिवा (1), सख्याय बभ्र ऊर्धनि (2),

घृणा तपन्तम् अति (3), सूर्य परः शकुना इव पक्षिम् (4)

²¹ मृज्यमानः सुहस्त्य (1), समुद्रे वार्चम् इन्वसि (2),

रयिं पिशङ्गं (3), बहुलं पुरुस्पृहं (4), पर्वमान् अभि अर्षसि (5)

9.107.22:

Cleansed by flowing in the net of sense-life (1),
 you cry out in delight, O showerer (2).
 O Pure-flowing Soma, perfected among the gods (3),
 anointed by the rays, may you come (4).²²
 [añjānah: anointed, (3.10.4); (9.50.5)]

9.107.23:

O Conqueror of plenitudes, flow towards all the seer-wisdoms (1).
 O Soma, you are the cause of the joy in the gods (3).
 You are the supreme supporter of the ocean of the midworld (2).²³
 [SV 521 (variant); vājasātayebhi in RV; vājasātamobhi in SV. (SV
 version appears to be corrupt);]

9.107.24:

O Soma, by your laws, flow to the heavenly and earthly worlds (1).
 O All-seeing one, the sages urge forward the pure one (2,4),
 by their thoughts and musings (3,5).²⁴
 [dhītibhiḥ: musings, (6.14.1)]

9.107.25:

Soma is released from the purifier in pure-flowing streams (1).
 They are swift, satisfying and bring joy to Indra with Maruts (2),
 bring the power of intelligence and all pleasing things (3).²⁵
 [SV (522); hayā: swift (S)]

²² मृजानो वारे पर्वमानो अव्यये (1), वृष अव चक्रदो वने (2),
 देवानां सोम पवमान निष्कृतं (3), गोभिः अञ्जानो अर्षसि (4)

²³ पर्वस्व वार्जसातये अभि विश्वानि काव्या (1),
 त्वं समुद्रं प्रथमो वि धारयो (2), देवेभ्यः सोम मत्सराः (3)

²⁴ स तू पर्वस्व परि पार्थिवं रजो दिव्या च सोम धर्मभिः (1),
 त्वां विप्रासो (2), मतिभिः (3), विचक्षण शुभ्रं हिन्वन्ति (4), धीतिभिः (5)

²⁵ पर्वमाना असृक्षत पवित्रमति धारया (1),
 मरुत्वन्तो मत्सरा इन्द्रिया ह्या (2), मेधामभि प्रयांसि च (3)

9.107.26:

(Sōma) released by the pressers is covered in the waters (1,3),
Indu enters the sheaths galloping, and creates the light (2,4).

Creating his own shape or form by the rays (6),
he attracts the joy (or praises) (5).²⁶

[*hiyānaḥ*: to gallop, (2.4.4);

avivashat: attracts, (9.32.3), desires, (9.76.4);

niḥ-nijam: shape, form, (9.14.5);

mandāno: praises (S); (occurs once)]

108. Extricates Ray Cows hidden in Rocks

**Metre: 1,3,5,7,9,11,15, Kakup; 2,4,6,8,10,12,14,16,
Satobṛhati; Yavamadhyā Gāyatrī**

9.108.1: Supreme finder of the Right-will

9.108.2: Effects of your drink

9.108.3: Proclaimed Immortal Births for all

9.108.4: Work of Dadhyang Rishi

9.108.5: Sports like a wave of water

9.108.6: Extricated the Ray-cows hidden in rocks

9.108.7: Giver of Delight

9.108.8: Born of Truth, he increases the Truth

9.108.9: Illumine the vast Glory

9.108.10: Animate the thoughts of Seekers

9.108.11: He has been milked from Heaven

9.108.12: Destroys darkness with his Light

9.108.13: Brings Divine Audition

9.108.14: Getting great Protection from You

9.108.15: You move with Divine Powers

9.108.16: Supreme support of Heaven

²⁶ अपो वसानः (1), परि कोशम् अर्षति इन्दुः हियानः (2), स्रोतृभिः (3),
जनयन् ज्योतिः (4), मन्दनां अवीवशद् (5), गाः कृण्वानो न निर्णिजम् (6)

Riṣhi: 1-2, Gauravītiḥ Shāktyaḥ

9.108.1:

O Most Honeyed Soma, flow to Indra (1);
(you are) rapturous and the supreme finder of the Right-will (2);
you are great joy and you dwell most in the light (3).¹

[SV (578, 692);]

[*dyukṣha*: dweller in the light, an inhabitant of heaven, (2.2.1);
kratuvit: finder of the Right-will, the will with wisdom, (10.2.5);]

9.108.2:

By drinking you, the mighty one (Indra) is invigorated (1).
By drinking you, the knower of Sun-world (2),
full of conscious knowledge, moves towards the impelling forces (3),
like the (chariot) with the steed moving to the riches (4).²

[*akramīt*: moves, (9.45.4), (9.64.29)]

Riṣhi: 3, Shaktiḥ Vāsiṣṭhaḥ

9.108.3:

You have proclaimed immortal births (2,4),
for all things divine, O flowing Soma, most luminous (1,3).³

[SV (583, 938) (variant);

daivyā: things divine, (4.4.5)]

¹ पर्वस्व मधुमत्तम् इन्द्राय सोम (1), क्रतुवित्तमो मदः (2),

महि द्युक्षतमो मदः (3)

² यस्य ते पीत्वा वृषभो वृषायते (1), अस्य पीता स्वर्विदः (2),

स सुप्रकैतो अभ्यक्रमीत् इषौ अच्छा (3), वाजं नैतशः (4)

³ त्वं हि अङ्ग दैव्या पर्वमान् (1), जनिमानि (2),

द्युमत्तमः (3), अमृतत्वाय घोषयः (4)

Riṣhi: 4-5, Ūruḥ Āngirasah**9.108.4:**

By that (aid), Angirasa-s and Dadhyang Riṣhi opened,
(the closed and hidden cave with stolen Ray-cows) (1).

By that, the sages recovered (or reached) (the Ray-cows) (2).

With the bliss and peace of Gods, (the sages) attained (3,5),
the delightful nectar of inspired knowledge (4).⁴

[yena: by that (aid) of yours; chāruṇaḥ: delightful;

navagva: 'nine-cowed', the Angirasa riṣhis participating in the yajna
of nine-months and having its power;]

9.108.5:

The pressed Soma, most rapturous, flows in streams (1,3),
through the covers of the sense-life (2).

He sports like a wave of water (4).⁵

[SV (584);]

Riṣhi: 6-7, Ṛjishvā Bhāradvājaḥ**9.108.6:**

(O Soma) by your might you extricated (2),

the shining Ray-cows, born of waters, hidden inside the rock (1).

You made an abode for the Ray-cows and the life-energy (3).

O Daring one, you slay the titans like a mailed warrior (4).⁶

[SV (585) (variant); apyāḥ: born from the waters, (10.11.2);

Line 4: varma: warrior with armour;]

⁴ येना नवगवो दध्यङ् अपोर्णुते (1), येन विप्रांस आपिरे (2),

देवानां सुम्ने (3), अमृतस्य चारुणो येन श्रवांसि (4), आनशुः (5)

⁵ एष स्य धारया सुतो (1), अव्यो वारैभिः (2), पवते मदिन्तमः (3),

क्रीळन् ऊर्मिः अपामिव (4)

⁶ य उक्षिया अप्या अन्तः अश्मनो निः गा (1), अकृन्तत् ओजसा (2),

अभि ब्रजं तन्निषे गव्यमश्व्यं (3), वर्माव धृष्णवा रुज (4)

9.108.7:

Sprinkle the pressed out Soma, just like (anointing) a horse (1).
 (Soma) has fixity; crosses the waters, crosses the midworld (2);
 He swims in the waters, (is a) giver of delight (3).⁷

[SV (580, 1394); (variant); *stomam*: one with fixity, (5.1.12), (an epithet for Agni); usual meaning is hymn; *vanakrakṣham*: dispenser of delight; (other meanings possible) (occurs once). S interprets *krakṣham* as *ṛkṣham* with the meaning 'dispenser'.
apturam: one who crosses through the waters, (3.27.11)]

Riṣhi: 8-9, Ūrdhvasadmā Āngirasah;

9.108.8:

We call for the birth of the godhead (3).
 He is the bull that rains down thousand streams (1);
 He is dear and increases the milk of knowledge (2).
 Born from the Truth, he increases the Truth (4);
 (he is) a king, a godhead, the Truth, the Vast (5).⁸
 [Line 5: occurs in several mantrās]

9.108.9:

O God, for the luminous seeker of gods (1,3),
 illumine the vast glory, O lord of impelling forces (2).
 Separate (the evil) in the covering sheath in the midregion (4).⁹
 [SV (579, 1011); (variant);]

⁷ आ सौता परिं पिञ्चता अश्वं न (1), स्तोमम् असुरं रजस्तुरम् (2),

वनक्रक्षम् उदप्रुतम् (3)

⁸ सहस्रधारं वृषभं (1), पयोवृधं प्रियं (2), देवाय जन्मने (3),

ऋतेन य ऋतजातो विवावृधे (4), राजा देव ऋतं बृहत् (5)

⁹ अभि द्युसं (1), बृहद्यश इषस्पते दिदीहि (2),

देव देवयुः (3), वि कोशं मध्यमं युव (4)

Riṣhi: 10-11, Kṛtayashā Āngirasah

9.108.10:

On being pressed out, you with discernment enter the bodies (1),
like a king bearing the energies for the people (2).

Pour the flood of waters just as the rain from the heaven (3).

Animate the thoughts for seekers of the Ray-cows (4).¹⁰

[*jīva*: animate, (3.3.7); *chamvoḥ*: bowls; bodies; see (9.20.6)]

9.108.11:

From this Soma drips the delight, in a thousand streams (1).

He, showerer, has been milked from heaven (2).

He bears all the riches (3).¹¹

[SV (581); (variant);]

Riṣhi: 12-13, Ṛṇamchayo Rājarṣiḥ

9.108.12:

The showerer is born creating (the light) (1).

The immortal destroys the darkness with his light (2).

High lauded by seers, he assumes the perfect form (3).

By his actions, he bears the triple law of working (4).¹²

[*tridhātuḥ*: triple law of working, (7.5.4); the three are
vasu (substance), *ūrje* (abounding force), *priyam* (bliss), of the
triune highest world (*tisraḥ parāvataḥ*, (1.34.7)), corresponding to the
sat-chit-ānanda of the later Vedānta.]

¹⁰ आ वच्यस्व सुदक्ष चम्बोः सुतो (1), विशां वह्निः न विशपतिः (2),

वृष्टिं दिवः पवस्व रीतिमपां (3), जिन्वा गविष्टये धियः (4)

¹¹ एतमु त्वां मदच्युतं सदस्रधारं (1), वृषभं दिवो दुहुः (2),

विश्वं वसूनि बिभ्रतम् (3)

¹² वृषा वि जज्ञे जनयन् (1), अमर्त्यः प्रतपन् ज्योतिषा तमः (2),

स सुष्टुतः कविभिः निर्णिजं दधे (3), त्रिधातु अस्य दंससा (4)

9.108.13:

On being pressed, Soma brings the treasures and felicities (1,2);
He brings the (divine) audition (3),
and provides perfect abodes (4).¹³
[SV (582, 1096);]

Rishi: 14-16, ~~Shakti~~ Vasiṣṭhaḥ

9.108.14:

(The Soma) is drunk by Indra (1),
by Maruts, Aryaman, Bhaga, Mitra and Varuṇa (2,3).
We offer it to Indra for getting the great protection (4).¹⁴
[ā karāmahe: we offer, (10.59.2); Bhaga: see (9.109.13)]

9.108.15:

O most sweet and rapturous Soma, with perfect powers (3,5),
may you flow for Indra's drink (1,4).
You move with the divine powers (2).¹⁵
[yataḥ: move about, (9.93.8), (5.53.16);
svāyudha: su-āyudha: with perfect powers of supporting life; perfect
weapons]

9.108.16:

Enter Indra's heart in Somadhāna (1),
just as rivers enter the ocean (2).
You are cherished by Mitra, Varuṇa and Vāyu (3).
You are the supreme support for the heaven (4).¹⁶

¹³ स सुन्वे (1), यो वसूनां यो रायाम् अनेता (2), य इळानाम् (3),
सोमो यः सुक्षितीनाम् (4)

¹⁴ यस्य न इन्द्रः पिबन् (1); यस्य मरुतो यस्य वार्यमणा भगः (2),
आ येन मित्रावरुणा (3), करामह एन्द्रमवसे महे (4)

¹⁵ इन्द्राय सोम पातवे (1), नृभिर्यतः (2), स्वायुधो मदिन्तमः (3),
पवस्व (4), मधुमत्तमः (5)

¹⁶ इन्द्रस्य हार्दि सोमधानमा विश (1), समुद्रमिव सिन्धवः (2),
जुष्टो मित्राय वरुणाय वायवे (3), दिवो विष्टम्भ उत्तमः (4)

[*somadhāna*: name of vessel having Soma, (6.69.2). Recall vessel symbolises the human body.

Indra's heart: also in (9.8.3), (9.60.3), (9.70.9), (9.84.4), (9.86.19)]

109. Widens All Beings

Riṣhi: Agnayāḥ, Diṣṇyāḥ, Aishvarayāḥ

Metre: Dvipadā Virāṭ

- 9.109.1: Indra, Mitra, Pūṣhan, Bhaga
- 9.109.2: All-gods
- 9.109.3: Give us immortality and perfect Abode
- 9.109.4: Father of gods
- 9.109.5: Grant peace to all Beings
- 9.109.6: Soma flows in the Truth and in the Complete Law
- 9.109.7: Your great guardings
- 9.109.8: Guided by Divine Power at birth
- 9.109.9: Widens all beings
- 9.109.10: Flows with the will of works
- 9.109.11: Press out Soma for its great light
- 9.109.12: As soon as he is born
- 9.109.13: Flows to the lap of the seer Bhaga
- 9.109.14: Bears the beautiful name of Indra
- 9.109.15: Soma pressed out by Divine powers
- 9.109.16: Purification
- 9.109.17: His thousandfold seed
- 9.109.18: Goes to the insides of Indra
- 9.109.19: Opulent Soma
- 9.109.20: Soma as the honeyed essence
- 9.109.21: Cleansed by gods
- 9.109.22: Pressed out for the fierce Indra

9.109.1:

Flow around (1),

for Indra, Mitra, Pūṣhan and Bhaga, O sweet Soma (2).¹

[SV (427, 1367); *pari pra dhanva*: flow around]

9.109.2:

O Soma, on being pressed out, you are for the drink of Indra (1),

and that of the All-gods (to manifest) (3),

(for giving) the will-power and discernment (among humans) (2).²

9.109.3:

O pure Soma, come to us (2),

for the sake of Immortality and the Vast Abode (1).

You are for the drink of gods (3).³

9.109.4:

O Soma, flow towards all the domains, O father of the Gods (1,3);
you make the flow great (2).⁴

[SV (429, 1241);

Line 2: (alt.) you are a great ocean.

dhāma: domains, (4.5.4), planes (2.3.2);

samudraḥ: ocean; that which causes the flow]

9.109.5:

O pure Soma, flow to the gods (1),

and also grant peace to the beings of heaven and earth (2).⁵

¹ परि प्र धन्वे (1), इन्द्राय सोम स्वादुः मित्राय पूष्णे भगाय (2)

² इन्द्रस्ते सोम सुतस्य पेयाः (1), क्रत्वे दक्षाय (2), विथै च देवाः (3)

³ एव अमृताय महे क्षयाय (1), स शुक्रो अर्ष (2), दिव्यः पीयूषः (3)

⁴ पवस्व सोम (1), महान् समुद्रः (2), पिता देवानां विश्वाभि धाम (3)

⁵ शुक्रः पवस्व देवेभ्यः सोम (1), दिवे पृथिव्यै शं च प्रजायै (2)

9.109.6:

You bear the heaven, are pure and are for the drink (of gods) (1).
 You, the opulent one, flow in the Truth and in the Complete Law (2).⁶
 [vidharman: in the Complete Law, (5.17.2); in the order and law (3.2.6)]

9.109.7:

O Soma, flow with your illumination and excellent streams (1);
 flow with your great guardings, as of old (2).⁷
 [SV (436);]
 [avīnām: sheep's (wool); guardings; see (9.107.8)]

9.109.8:

At his birth, Soma was guided by the divine powers (1).
 Being purified he flows everywhere (2).
 He is rapturous and is the knower of the Sun-world (3).⁸
 [nṛbhiḥ yemānaḥ: guided by the divine powers, (9.107.16);
 kṣharat: to flow, (9.86.20)]

9.109.9:

Indu being purified widens all the beings (1).
 May he grant us all the riches (2).⁹
 [karat: to do, (2.5.8), to grant, (9.62.11);
 urāṇaḥ: widens, (4.6.3), (4.6.4), (4.7.8)]

9.109.10:

O Soma of great discrimination, flow with the will of works (1),
 like the life-energy (horse) (2),
 for the sake of swiftness and riches (3).¹⁰

⁶ दि॒वो ध॒र्तासि॑ शु॒क्रः पी॒यूषः॑ (1), स॒त्ये वि॒धर्मन्॑ वा॒जी प॑वस्व (2)

⁷ प॑वस्व सोम द्यु॒प्ती सु॒धारो॑ (1), म॒हाम् अ॒वीना॒म् अनु॑ पू॒र्यः (2)

⁸ नृ॒भिः ये॒मानो॑ ज॒ज्ञानः॑ (1), पू॒तः क्ष॒रत् वि॒श्वानि॑ (2), म॒न्द्रः स्व॒र्वित् (3)

⁹ इ॒न्दुः पु॒नानः॑ प्र॒जामु॑राणः (1), क॒रद्वि॒श्वानि॑ द्र॒विणानि॑ नः (2)

¹⁰ प॑वस्व सोम क्र॒त्वे द॒क्षाय॑ (1), अ॒श्वो (2), न नि॒क्तो वा॒जी ध॒नाय॑ (3)

[SV (430, 1232); (variant); SV *mahe*; RV *ṛtve*];

[*nikta*: purified, luminous, (9.69.4); *vājī*: steed, life-energy, speed]

9.109.11:

They press out the Soma and purify its essence (1,3),
for (giving) rapture and for its great light (or splendour) (2,4).¹¹

9.109.12:

As soon as the child-Soma is born (1),
the gods cleanse him in the purifier so that he is luminous (2).¹²
[*harim*: luminous]

9.109.13:

The beautiful Soma-delight flows (1),
to the lap of the seer Bhaga for giving joy (2).¹³
[SV (431); *paviṣṭa*: to flow, *upastha*: in the lap, (5.1.6);
Bhaga: the enjoyer and the deity of sharing; one of the four solar
deities, along with Mitra, Varuṇa and Aryaman]

9.109.14:

Soma bears the beautiful name of Indra (1),
by which Indra killed all the Vṛtra-demons (2).¹⁴
[*nāma*: name; in the Veda, it is not a mere identifier. By uttering a
name, we invoke all its powers. Line 2 states that the powers
indicated by the name killed the demons.]

¹¹ तं ते सोतारो रसं (1), मदाय (2), पुनन्ति सोमं (3), महे युस्माय (4)

¹² शिशुं जज्ञानं (1), हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् (2)

¹³ इन्दुः पविष्ट चारुः (1), मदाय अपाम् उपस्थे कविर्भगाय (2)

¹⁴ बिभर्ति चारु इन्द्रस्य नाम (1), येन विश्वानि वृत्रा जघान (2)

9.109.15:

The collective of All-gods drinks (the Soma) (1),
which has been pressed out by the divine powers (3),
and united with the rays (or Ray-cows) (2).¹⁵

[*shrītasya*: mixed, united, (8.82.5)]

9.109.16:

When the Soma is pressed out, it flows in a thousand streams (1),
into the purifier crossing the covering of sense-life (2).¹⁶

9.109.17:

He with his thousandfold seed flows forth (2);

he is the strong one, the Bull (1).

(He is) cleansed by the waters, and united with the Ray-cows (3).¹⁷

[*sahasra-reta*: thousand-fold seed (of essence) (4.5.3)]

9.109.18:

Pressed out by stones and guided by divine powers (2),

Soma goes to the insides (or belly) of Indra (1).¹⁸

[*kukṣhā*: see (9.80.3)]

9.109.19:

The opulent Soma is released to flow across the purifier (1),
to Indra in a thousand streams (2).¹⁹

9.109.20:

To them, (the Soma-delight) is revealed as the honeyed essence (1),
meant for the rapture of the mighty one, Indra (2).²⁰

¹⁵ पिबन्ति अस्य विश्वे देवासो (1), गोभिः श्रूतस्य (2), नृभिः सुतस्य (3)

¹⁶ प्र सुवानो अक्षाः सहस्रधारः (1), तिरः पवित्रं वि वारमव्यम् (2)

¹⁷ स वाजी अक्षाः (1), सहस्रेता (2), अद्भिर्मृजानो गोभिः श्रीणानः (3)

¹⁸ प्र सौम याहि इन्द्रस्य कुक्षा (1), नृभिर्येमानो अद्भिभिः सुतः (2)

¹⁹ असर्जि वाजी तिरः पवित्रम् (1), इन्द्राय सोमः सहस्रधारः (2)

²⁰ अज्जन्ति एनं मध्वो रसेन (1), इन्द्राय वृष्ण इन्दुं मदाय (2)

[Line 1: (alt.) The Soma is annointed with the honeyed essence;

Line 1: *them*: the divine powers;

añjanti: anoint, (3.8.1), (3.14.3); to reveal, (5.3.2)]

9.109.21:

Even though Soma is strong (2),

the gods effortlessly *rāb* him bright and pure (1,4).

He is luminous and clad in waters (3).²¹

[*vṛthā*: effortlessly; *pājase*: man of strength, (3.15.1), (4.48.5)]

9.109.22:

The Soma is pressed out excessively for the sake of Indra (1,2),

the fierce one, who released the waters (4),

(The Soma is) united (with the rays) (3).²²

[*riṇan apah*: released the waters, (2.22.4)]

110. Immortal born in mortals

Riṣhi: Tryarūṇāḥ, Traivṛṣṇāḥ, Trasadasyuḥ, Paurukutsyaḥ;

Metre: 1-3, Pipīlikamadyāḥ Anuṣṭup;

4-7, Ūrdhva Bṛhati; 10-12, Virāṭ

9.110.1: Gifted with endurance

9.110.2: Battle for light

9.110.3: Pure Soma gave birth to Sun

9.110.4: Immortal born in mortals

9.110.5: Released an inexhaustible fountain

9.110.6: Divine Vasuruchas, friends of Soma

9.110.7: Established the thought in you

9.110.8: Soma is the speaker of the Word

9.110.9: You abide within and stand as the Lord

²¹ देवेभ्यः त्वा वृथा (1), पार्जसे (2), अपो वसानं हरिं (3), मृजन्ति (4)

²² इन्दुः इन्द्राय तोशते (1), नि तौशते (2), श्रीणन् (3), उग्रो रिणन् अपः (4)

9.110.10: Plays like a child**9.110.11: Founder of the growth to wideness****9.110.12: Overcome the enemies****9.110.1:**

For the gain of plenitude flow around profusely (1).

Gifted with endurance, attack the covering Vṛtra-foes (2).

For moving (or clearing) our debts, destroy the enemies (3).¹

[SV (428, 1364); (variant); SV: *īrase*, RV: *īyase*;]

[*īyase*: move, (2.6.7); *taradhya*: pierce;

Line 3: The enemies block the riches from coming to us.]

9.110.2:

O Soma, we enjoy you when you are distilled (1).

In the great battle for light (2),

you rush forward towards the plenitude, O pure-flowing Soma (3).²

[SV (432, 1366);]

[*samarya*: battle; *rājye*: shining, light]

9.110.3:

The pure Soma gave birth to the Sun, and the milk of knowledge (1,3),
and supported them with his might (2).

Hastening with the goddess of many thoughts (*puramdhya*) (5),
he made the Ray-cows to gallop (4).³

¹ पर्यु षु प्र धन्व वाजसातये (1), परि वृत्राणि सक्षणिः (2),
द्विषः तरध्या ऋण्या न ईयसे (3)

² अनु हि त्वा सुतं सौम मदामसि (1), महे संमर्य-राज्ये (2),
वाजाँ अभि पवमान प्र गाहसे (3)

³ अजीजनो हि पवमान सूर्ये (1), विधारे शक्मना (2), पर्यः (3),
गोजीरया (4), रंहमाणः पुरंध्या (5)

[Lines 1-3: (alt.): O Soma, you are born in the Sun with your might and milk of knowledge;

jīrayā: swift in motion, (3.3.6); *-ajjjanā-* produced, (5.83.10);
ramha-māṇaḥ: galloping, (8.19.6), swift (4.1.3); see (9.100.4);]

9.110.4:

O Immortal, you are born in mortals (1),
in the law of Truth, of immortality, of beauty (2).

You move ever to conquer the plenitude (3).⁴

[*vājam sanīshyat*: to conquer the plenitude, (3.2.3);

asaraḥ: move;]

9.110.5:

With your inspired knowledge you have burst open (the hill) (1).

With the arrows carried in your arms you have released (3),
an inexhaustible fountain with water for all (2).⁵

[Here the deity Soma is identified with Indra who released all the waters blocked by demons.]

9.110.6:

Before the God Savitr destroys the darkness completely (4),
the divine Vasuruchas who regarded Soma as their friend (2),
were looking on and they praised him (1,3).⁶

⁴ अजीजनो अमृतं मर्त्येष्वँ (1), ऋतस्य धर्मन् अमृतस्य चारुणः (2),
सद अंसरो वाजमच्छा सनिष्यदत् (3)

⁵ अभि-अभि हि श्रवसा ततर्दिष (1), उत्सं न कं चित् जनपानम् अक्षितम् (2),
शर्याभिः न भरमाणो गर्भस्त्योः (3)

⁶ आदीं के चित् पश्यमानास (1), आप्यं वसुरुचौ दिव्या (2),
अभ्यनूषत (3), वारं न देवः संविता व्यूर्णते (4)

9.110.7:

O Soma, the ancient gods on the sacred seat (1,3),
established in you the thought for the first time (2,5).

Thus one could get the vast riches and inspiration (from you) (4).

Hence O hero, impel us towards the hero-strengths (6).⁷

[*prathamā*: ancient, first]

9.110.8:

From the vast and profound (place) in the heaven, they milked (3),
the ancient (Soma), the drink for the (gods) in heaven (1),
(Soma) is the speaker of the Word (2).

They praise the Soma being born for Indra (4).⁸

[*samasvaran*: cry aloud, praise, (9.45.5), (9.63.21);

ukthyam: speaker of the Word, (3.2.15)]

9.110.9:

O pure-flowing Soma, by your might (3),
you abide within and stand as (5,7),

Lord of this earth and heaven and of all these worlds (1,2),
just as a bull stands amidst the herd (of cows) (4,6).⁹

[*vi tiṣṭhase*: you stand as the lord (S);

majmanā: in his might, (8.103.2)]

⁷ त्वे सौम (1), प्रथमा (2), वृक्तबर्हिषो (3), महे वाजाय श्रवसे (4),

धियं दधुः (5), स त्वं नो वीर वीर्याय चोदय (6)

⁸ दिवः पीयूषं पूर्य (1), यदुक्थ्यं (2), महो गाहात् दिव आ निरधुक्षत (3),

इन्द्रमभि जायमानं समस्वरन् (4)

⁹ अथ यदिमे पवमान रोदसी (1), इमा च विश्वा भुवनाभि (2),

मज्मना (3), यूथे न (4), निःष्ठा (5), वृषभो (6), वि तिष्ठसे (7)

9.110.10:

For purification Soma flows through the net of sense-life (1,3).

The pure-flowing Soma plays like a child (2).

Indu in his thousand streams (grants) a hundred opulences (4).¹⁰

[*akṣhāḥ*: to follow]

9.110.11:

Soma is purified, is honeyed and is the possessor of Truth (1).

Indu, the wave of sweetness, flows to Indra (2).

He gains the plenitudes, finds the supreme good (3),

and is the founder of the growth to wideness (4).¹¹

[*varivovit*: finds the supreme good, (9.61.12);

vayaḥ dhāḥ: founder of the growth to wideness, (2.3.9);

vayaḥ: wideness, growth; *vājasaniḥ*: to gain plenitude]

9.110.12:

You flow impetuously against those that battle (you) (1).

Destroy the Rakṣhasa-s in passages difficult to traverse (2).

With your perfect weapons may you overcome the enemies (3).¹²

¹⁰ सोमः पुनानो अव्यये वारे (1), शिशुर्न क्रीळन् (2), पर्वमानो अक्षाः (3),

सहस्रधारः शतवाज इन्दुः (4)

¹¹ एष पुनानो मधुमाँ क्रतावा (1), इन्द्रायेन्दुः पवते स्वादुः ऊर्मिः (2),

वाजसनिः वरिवोबित् (3), वयोधाः (4)

¹² स पवस्व सहमानः पृतन्यून् (1), सेधन् रक्षांसि अप दुर्गहाणि (2),

स्वायुधः सासह्वान् सोम शत्रून् (3)

111. Becomes Bright by the thoughts of Truth

Riṣhi: Anānataḥ Pāruchchhepiḥ

Metre: Atyaṣṭiḥ (12/12/8/8/8/12/8)

9.111.1: He encompasses all with speakers of rik

9.111.2: He becomes bright by the thoughts of Truth

9.111.3: Divine chariot of Soma

9.111.1:

By this brilliant light, he purifying himself (1),

breaks through all hostiles (2),

by his self-yoked horses, as if by self-yoked horses of Sun (3).

He, a stream of the outpressed Soma, shines (4),

pure, luminous and brilliant (5).

He encompasses all forms with the speakers of the rik (6),

with the seven-mouthed speakers of the Rik (7).¹ [(SA, SV, p. 221);]

[Line 7: the reference is to Angirasa seers. 'Seven-mouths' refer to the seven Words corresponding to the seven planes.]

9.111.2:

O Soma, you find that wealth (of cows) of the Paṇi-s (1).

You, by the Mothers, make yourself bright in your own home (2),

by the thoughts of the Truth in the home (3).

The thoughts (of the Truth) take their delight in that (svar) (5),

as if (they were) the Sāma of the higher world (4).

By those shining ones of the triple world (6),

he holds the wide manifestation of knowledge (7),

shining he holds the wide manifestation (8).² (SA)

¹ अया रुचा हरिण्या पुनानो (1), विश्वा द्वेषांसि तरति (2), स्वयुग्वभिः सूरौ न स्वयुग्वभिः (3), धारा सुतस्य रोचते (4), पुनानो अरुषो हरिः (5), विश्वा यद्रूपा परिियाति ऋक्भिः (6), सप्तास्यैभिः ऋक्भिः (7)

² त्वं त्यत् पण्णीनां विदो वसु (1), सं मातृभिः मर्जयसि स्व आ दमं (2), ऋतस्य धीतिभिः दमै (3), परावतो न साम (4), तद् यत्रा रणन्ति धीतयः (5), त्रिधातुभिः अरुषीभिः (6), वयौ दधे (7), रोचमानो वयौ दधे (8)

[*māṛbhiḥ*: mothers, the cows of the Paṇis, frequently so designated in other hymns;

Line 4: *sāma*; *sāma* hymn, equal fulfilment,

Line 1: By these cows of Paṇi-s, Soma becomes clear and bright in his own home, the home of Agni and other gods, mentioned as *ṛtam bṛhat*, the vast Truth of Swar. These shining cows have in them the triple nature of the supreme world, *tridhātubhiḥ arushūbhiḥ*; by them Soma holds the birth or wide manifestation of that Truth. They are also the thoughts which realise the Truth. *Tridhātu* is used for the supreme triple principle forming the triune highest world. In the wideness of this *swar*, there is the equal fulfilment of *tridhātu*. Swar, the fourth world is also described as the wide and fear-free pasture in which the cows range at will and take their delight (*raṇanti*). It is that region where the thoughts of Truth (*ṛtasya dhītibhiḥ*) take their delight. (SA, SV, 221, 222)

For *tridhātu*, see (9.1.8) and (9.108.12)]

9.111.3:

The divine chariot of Soma (3),

getting knowledge, follows the supreme direction (1),
and labours forward, having the vision by the rays (2).

The chariot has the vision (4).

The manly hymns join Indra, since both Soma and Indra (5),
are of undecaying strength in battles (8),
making Indra joyful in his victory (6).

The Vajra also joins Indra (7).³

[*anuyāti*: follows; *pradisham*: supreme direction;

anapachyuta: of undecaying strength, (5.44.6);

³ पूर्यान् अनुं प्रदिशं याति चेकितत् (1), सं रश्मिभिः यतते दर्शतो (2),
रथो दैव्यो (3), दर्शतो रथः (4), अगमन् उक्थानि पौंस्य इन्द्रं (5), जैत्राय
हर्षयन् (6), वज्रंश्च (7), यत् भवथो अनपच्युता समत्सु अनपच्युता (8)

The supreme direction is evidently ~~that~~ of the divine or Vast Truth; these rays are evidently the rays of the Dawn or Sun of Truth; they are the cows concealed by the Pani-s, the illumined thoughts of Truth *ṛtasya dhātibhiḥ*, mentioned in earlier verse, (9.111.2)

Besides this hymn, other mantra-s such as (6.21.3), (6.39.1-4), (2.24.3) and (4.23.9,10) contain reference to the cows, the powers of light and their ascent by the force and vision of Truth to the possession of the Truth in its source and seat where it is free from the attack of falsehood. (SA, SV; p.223)]

112. Different Occupations

Riṣi: Śiṣṇuḥ Āngirasah

Metre: Pangktiḥ

9.112.1: Diverse are the works

9.112.2: Smiths look for rich customers

9.112.3: Cow-like, we plod along

9.112.4: O Delight, flow to the mind

9.112.1:

Various are the thoughts (1),

diverse are the workings of peoples (2).

The cartwright hopes for what is broken (3),

the physician, for the cripple (or diseased) (4),

the man of word, for the one who releases the Soma-delight (5).

O Delight (*indo*), flow to the mind (6).¹

[The last line (line 6 here) is common for all the mantrās. Here 'indo' means Soma, the delight. *Indrāya* means 'to the mind'. Recall that Indra is the lord of Divine Mind. When the delight flows to the mind, it expands mental horizons of all persons.

¹ नानानं वा उ नो धियो (1), वि ब्रतानि जनानाम् (2), तक्षा रिष्टं (3),
रुतं भिषग् (4), ब्रह्मा सुन्वन्तम् इच्छति (5), इन्द्राय इन्द्रो परि स्रव (6)

ruta: diseased, crippled; *ru* in *ruta* comes from *ruj* to break.

Line 6: (alt.) O Mind, for the sake of spirit, let go of all these wandering thoughts (Jean Le Mee).]

9.112.2:

With (the fan) made of feathers of birds (2),
with the dried plants and with his tools of shining stone (1,4),
the blacksmith, desires the customer endowed with gold (3,5).

O Delight, flow to the mind (6).²

[Line 1: Indicates the materials needed for starting the fire needed by blacksmith]

9.112.3:

I am a singer, father is a doctor (1).
Mother grinds flour with a mill-stone (2).
Pursuing riches with varied plans (3),
cow-like, we all plod along (4).
O Delight, flow to the mind (5).³
[*tatah*: father; *nanā*: mother]

9.112.4:

The horse would draw a light carriage (1).
The entertainer (seeks) a good laugh (2);
the penis seeks a hairy slot (3),
the frog seeks a stagnant pond (4).
O Delight, flow to the mind and get rid of these thoughts (5).⁴

² जरतीभिः ओषधीभिः (1), पर्णेभिः शकुनानाम् (2), कामरिो (3),
अशमभिः द्युभिः (4), हिरण्यवन्तम् इच्छति (5), इन्द्रायेन्द्रो परि स्रव (6)

³ क्षारुहं ततो भिपक् (1), उपलप्रक्षिणीं नना (2),
गानाधिदो वसुयवो (3), अनु गा इव तस्थिम् (4), इन्द्रायेन्द्रो परि स्रव (5)

⁴ लक्षो वोद्ग्रां सुखं रथं (1), हसनाम् उपमन्त्रिणः (2), शेषो रोमण्वन्तौ
भेदो (3), वाः इत् मण्डूकं इच्छति (4), इन्द्रायेन्द्रो परि स्रव (5)

[All of us are quite satisfied with our limited aims and ambitions. Only the delight, by entering and empowering the mind, can indicate new avenues, by means of intuition. For more information, see 'Highlights' at the end of the Sūkta 114.

Line 3: *shepaḥ*: occurs 4 times in RV, has 2 meanings: (i) penis, (10.85.37); (ii) curse, (1.23.22). Here first meaning is apt.]

113. Symbolic Heaven

Riṣhi: Kashyapaḥ Mārīchaḥ

9.113.1: Sharyanāvati

9.113.2: Soma comes with straight-flow

9.113.3: Parjanya-fed mighty power

9.113.4: Becoming radiant by the Truth

9.113.5: Purified by the mantra

9.113.6: The rhythmic spoken word

Mantra-s (7-11): Heaven

9.113.7: O Soma, establish me in that immortal world

9.113.8: Heaven's secret shrine

9.113.9: Movement is according to wish

9.113.10: Self-law and satisfaction

9.113.11: Grades of delight

(Metre: Pangktiḥ)

9.113.1:

May Indra, the Vṛtra-slayer (2,4),

drink the Soma in Sharyanāvati (1,3).

Bearing strength within himself (5),

(Indra is) ready for deeds of great valour (6).

O Delight, flow to the mind (7).¹

¹ शर्यणावति सोमम् (1), इन्द्रः (2), पिबतु (3), वृत्रहा (4),

बलं दधान आत्मनि (5), करिष्यन् वीर्यं महत् (6), इन्द्रायेन्द्रो परि स्रव (7)

[*sharyanāvati*: It is the inner subtle heart, *hṛdaya*, the inner lotus in the subtle body of the man, the microcosm. It is this lotus centre which is the residence of Soma, the delight of existence. S translates this word as the name of a place in the province of Kurukṣhetra. Obviously this meaning is out of place. This word occurs in many places in RV where it is translated by some ritualists as the vessel for collecting the Soma. This statement offers a clue to its true meaning. The residence of Soma is well-described in this Sūkta.

Other relevant RV references having the word *sharyanāvati* are (8.53.11), (8.7.29), (8.3.39) and (9.65.22).]

9.113.2:

O Lord of the quarters, flow on (1),
from the uncrooked realm, O bounteous Soma (2).
Pressed out by the Right-word, by Truth, by Faith and by *tapas* (3),
O Delight, flow to the mind from all sides (4).²
[*ārjikāt*: place where flow is straight, (place dear to Soma), (8.64.11),
(8.7.29), (10.75.5); The notes in (9.92.4) explain (10.75.5) in part.]

9.113.3:

The Daughter of Sūrya brought out (2),
the Parjanya-fed mighty power (Soma) (1).
The Gandharva-s took hold of it (3),
and put the essence in the Soma (4).
O Delight, flow to the mind (5).³

² आ पंचस्व दिशां पत (1), आर्जीकात् सोम मीढ्वः (2),

ऋतवाकेन सत्येन श्रद्धया तपसा सुत (3), इन्द्रायेन्द्रो परि स्रव (4)

³ पर्जन्य-वृद्धं महिषं (1), तं सूर्यस्य दुहिताभरत् (2), तं गन्धर्वाः प्रत्यगृभ्णन् (3),
तं सोमे रसमादधुः (4), इन्द्रायेन्द्रो परि स्रव (5)

[The Vedic sages never regarded Parjanya as mere rain. See for instance (5.83). Parjanya is the power which descends into our life from the superconscient. It formed the seven celestial rivers that flow down. Atharva Veda (12.1.12) calls Parjanya as the father or the ultimate being.]

9.113.4:

Speaking the Truth in movement (1),
and shining with the light of Truth (*ṛta*) (2),
speaking Truth (*satya*), Truthful in action (3),
speaking Faith, (you) Soma are the King (4).
You, Soma, are perfected by the Maker (5).
O Delight, flow to the mind (6).⁴

9.113.5:

They stream together, the united streams (2),
from the realm of puissant Truth, and vast (1).
The essence of the essences flow (3),
purified by the radiance of the mantra (4).
O Delight, flow to the mind (5).⁵
[*hare*: radiant, (9.66.25);
Line 1: (alt.) wide and intense Truth]

⁴ ऋतं वदन् (1), ऋतद्युम्न (2), सत्यं वदन् सत्यकर्मन् (3), श्रद्धां वदन् सोम राजन् (4), धात्रा सौमं परिष्कृत (5), इन्द्रायेन्द्रो परि स्रव (6)

⁵ सत्यमुग्रस्य बृहतः (1), सं स्रवन्ति संस्रवाः (2), सं यन्ति रसिनो रसाः (3), पुनानो ब्रह्मणा हर (4), इन्द्रायेन्द्रो परि स्रव (5)

9.113.6:

The bliss is generated by Soma (4),
 where the pure-flowing mantra (1),
 speaks the rhythmic word (2),
 and the Soma is greatened by the stone (3),
 O Delight, flow to the mind (5).⁶

[*mahiyate*: greatened, (5.56.9)]

Heaven (*svar*) : (7-11)

9.113.7:

O pure-flowing (Soma), establish me (3),
 in that inexhaustible world of immortality (*svar*) (4),
 where is the Indestructible Light (1),
 where the *svar*-world is established (2).
 O Delight, flow to the mind (5).⁷

9.113.8:

Make me immortal in the realm (4),
 where the son of Vivasvat reigns (1),
 where lies Sun's secret realm (2),
 where are those waters that are Ever Young (3).
 O Delight, flow to the mind (5).⁸
 [*avarodhanam*: secret space (S), (occurs once)
divi: Sun (S)]

⁶ यत्र ब्रह्मा पवमान (1), छन्दस्यां वाचं वदन् (2), ग्राव्णा सोमै महियते (3),
 सोमैनानन्दं जनयन् (4), इन्द्रायेन्द्रो परि स्रव (5)

⁷ यत्र ज्योतिः अजस्रं (1), यस्मिन् लोके स्वरहितम् (2), तस्मिन् मां धेहि
 पवमान (3), अमृतं लोके अक्षित (4), इन्द्रायेन्द्रो परि स्रव (5)

⁸ यत्र राजा वैवस्वतो (1), यत्र अविरोधनं दिवः (2), यत्र अमूः यहतीः
 आपः (3), तत्र ज्ञानमृतं कृधि (4), इन्द्रायेन्द्रो परि स्रव (5)

9.113.9:

Make me immortal in that realm (4),
 in the third region, the third heaven of heavens (2),
 where movement is accordant to wish (1),
 where the worlds are resplendent (3).
 O Delight, flow to the mind (5).⁹

9.113.10:

Make me immortal in that realm (4),
 where all wishes and longings go (1),
 where is the Supreme Abode of the Great One (2),
 where is the self-law and satisfaction (3).
 O Delight, flow to the mind (5).¹⁰
 [viṣṭapam: see (9.41.6);
 bradhnsya: of the Great One, (3.7.5)]

9.113.11:

Make me immortal in that realm (4),
 where the bliss and rejoicing (1),
 delight and intense delight abound (2),
 where the innermost desires have been filled (3).
 O Delight, flow to the mind (5).¹¹
 [muda: delight, (5.53.5);
 pramuda: intense delight, (10.10.12)]

⁹ यत्रानुकामं चरणं (1), त्रिनाके त्रिदिवे दिवः (2), लोका यत्र
 ज्योतिष्मन्तः (3), तत्र माममृतं कृधि (4), इन्द्रायेन्द्रो परि स्रव (5)

¹⁰ यत्र कामा निकामाश्च (1), यत्र ब्रध्नस्य विष्टपम् (2),
 स्वधा च यत्र तृप्तिश्च (3), तत्र माममृतं कृधि (4), इन्द्रायेन्द्रो परि स्रव (5)

¹¹ यत्र आनन्दाश्च मोदाश्च (1), मुदः प्रमुद आसते (2), कामस्य यत्र आप्ताः
 कामाः (3), तत्र माममृतं कृधि (4), इन्द्रायेन्द्रो परि स्रव (5)

114. Bow down with surrender to Soma

Riṣhi: Kashyapaḥ Mārīchaḥ

Metre: Pangktiḥ

9.114.1: Stepping into the realms of Soma

9.114.2: Bow down with surrender to Soma

9.114.3: Seven directions, invokers and Āditya-s

9.114.4: May none harm us

9.114.1:

He is called as one rich with off-spring (3),
who steps repeatedly into the realms (2),
of the delight of the pure-flowing Soma (1).
So also he who worships you with his mind (4).
O Indu, flow to Indra (5).¹

[*anu akramīt*: to repeatedly step into]

9.114.2:

O Rīṣhi, bow down with surrender to the king Soma (1,4).
You of Kashyapa lineage, extend the words (3),
with the affirming lauds of those who fashion the mantra-s (2),
Soma is the lord of the growths of the earth (5),
O Indu, flow to Indra (6).²
[*stoma*: affirming laud; see the note in (9.47.3) regarding the
distinctions between the various words used for lauds]

¹ य इन्द्रोः पर्वमानस्य (1), अनु धामानि अक्रमीत् (2), तमाहुः सुप्रजा
इति (3), यस्तै सोम अविधत् मन (4), इन्द्रायेन्द्रो परि स्रव (5)

² ऋपे (1), मन्त्रकृतां स्तोमैः (2), कश्यपोद्धर्षयन् गिरः (3),
सोमं नमस्य राजानं (4), यो जज्ञे वीरुधां पतिः (5), इन्द्रायेन्द्रो परि स्रव (6)

9.114.3:

Seven are the directions (or quarters) having many Suns (1).

Seven are the invokers and ṛtviks (2).

Seven are the Āditya Gods (3).

O Soma, you protect us along with all of them (4).

O Indu, flow for Indra (5).³

9.114.4:

O king Soma, protect us (1,3),

with the Soma-offering which has been matured for you (2).

Let no hostile force assail us (4),

may none harm us (5).

O Indu, flow to Indra (6).⁴

End of Maṇḍala 9.

³ स॒प्त दि॒शो ना॒नासूर्याः (1), स॒प्त हो॒तार ऋ॒त्विजः (2), दे॒वा आ॒दित्या
ये स॒प्त (3), तेभिः सो॒माभि र॑क्ष न॒ (4), इन्द्रा॒येन्द्रो परि॑ स्र॒व (5)

⁴ यत् तै राजन् (1), श्रु॒तं ह॒विः तेन॑ सो॒माभि (2), र॑क्ष नः (3), अ॒रा॒ती॒वा मा
नः ता॒रीत् (4), मो च॑ नः किं च॒न अम॑म॒त् (5), इन्द्रा॒येन्द्रो परि॑ स्र॒व (6)

II. Appendices

Appendix 1: Wisdom of Veda (O Indu, flow to Indra)

The wisdom in the Veda is quite different from the ideas of wisdom found in Vedānta and most Hindu literature where the focus is on getting release from this world and attainment of a high status by the soul after death. The life in the world is regarded as full of misery; the earthly life is often compared to a dog's tail, meaning that its nature cannot be changed. In the Veda, there is no rigid separation between the world here and the world thereafter. Veda focuses on making everyone's life perfect with the aid of the powers bestowed by the gods.

I will give a brief illustration. All the mantrās in (9.112) and (9.113), discussed in this book, end with the refrain, 'O Indu (Soma), flow to Indra'. A casual reader may say, 'what does it matter if Soma flows to Indra or Rudra?' Note this refrain occurs in (9.112) which deals with different occupations. In Veda, Soma is the bliss generated by effort, Indra means mind. So Soma going to Indra means the delight going to mind. When the force of delight works in the mind, then it widens the mind and every work gives joy to the devotee. If the cartwright pays attention to the joy given by work, he will not indulge in unhealthy thoughts like hoping for accidents among his wealthy clients to get more opportunities for his work. The delight on entering the mind works with it to indicate by means of intuition new avenues of action.

Appendix 2: 1000 epithets to Soma

The Vedic scholar and devotee Shri Sāmbadīkṣhita composed a poem of one hundred verses, called 'Soma Sahasranāma Stotram'. In each verse, there are only epithets to Soma, totalling to one thousand. Every epithet is taken from a verse of Rig Veda addressed to Soma. In addition he prepared a devotional litany in which each epithet or name occurring in Rig Veda is modified to be in chaturthi vibhakti and is addressed to Soma along with the word of obeisance *namah*. Along with each name, he gives the relevant triplet Rig Veda reference for that word. Almost all of them are from the Ninth Maṇḍala. This composition was modelled after a similar composition addressed to Indra entitled 'Indra Sahasranāma Stotram', created by the great savant and poet, Vāsishṭha Gaṇapati Muni. There are several such 'sahasranāma stotra' addressed to various deities including those addressed to Sri Viṣṇu and the Goddess Shrī Lalita. The superiority of this composition is that it does not use fillers like 'cha', 'vā', 'tu', etc., used in other litanies for complying with the conditions of the metre. All the verses in the stotra are in Anuṣṭubh metre.

In this book we have arranged the names to Soma in a semi alphabetical order since we want the reader to notice the group of epithets having similar beginnings. One can recite the litany of 1000 names to invoke the power of Soma in one's subtle body.

अ	30	अध्वंसंघे नमः	9.24.7	अनिन्द्याय नमः	9.82.4
अदध्याय नमः	9.77.5	अशस्तिघ्ने नमः	9.62.11	अभिष्टिकृते नमः	9.48.5
अनष्टाय नमः	9.16.3	अवयात्रे नमः	8.48.2	अभिप्रियं योनिं क्रन्दते नमः	9.38.6
अनपच्युताय नमः	9.4.8	अषाब्हाय नमः	9.90.3	अभिज्ञास्तिपे नमः	9.23.5
अनुकामकृते नमः	9.11.7	असद्धन्त्रे नमः	7.104.13	60 अभिमातिघ्ने नमः	9.65.15
अनुमाद्याय नमः	9.24.4	अग्रये नमः	9.67.24	अभियुभ्यो नमः	9.21.2
अन्तरिक्षघ्ने नमः	9.86.14	अक्षराय नमः	9.85.5	अमित्रियं जघ्नये नमः	9.61.20
अपः कृण्वते नमः	9.96.3	अर्वतो न श्रवस्युभ्यो नमः	9.10.1	अमित्रघ्ने नमः	9.11.7
अपोवाजयते नमः	9.68.4	असुराय नमः	9.99.1	अरुणाय नमः	9.40.2
अपोवृणानाय नमः	9.94.1	अध्वराय नमः	9.7.3	अरुणाय नमः	9.8.6
10 अपोविशाहमानाय नमः	9.7.2	40 अस्तृताय नमः	9.27.4	अद्रिमृजानाय नमः	9.109.17
अपोजयते नमः	9.85.4	अस्पृताय नमः	9.3.8	अहःप्रतरित्रे नमः	9.86.19
अपोरिणते नमः	9.3.6	अस्मत्सखाय नमः	9.10.1	अद्भुताय नमः	9.20.5
अपानेत्रे नमः	9.74.3	अस्माकाय नमः	9.10.1	अक्षितिश्रवोदधानाय नमः	9.66.7
अमर्त्याय नमः	9.3.1	अस्माकाय नमः	9.10.1	70 अक्षिताय नमः	9.110.5
अवाताय नमः	8.79.7	अस्मे वसूनि धारयते नमः	9.63.30	अग्नियाय नमः	9.7.2
अवीरघ्ने नमः	1.91.19	अस्मभ्यमिष्ठां कृण्वद्भ्यो नमः	9.62.3	अद्रिवाय नमः	9.53.1
अदाभ्याय नमः	9.3.2	अस्मयवे नमः	9.2.5	अद्रिसुताय नमः	9.72.4
अंधसे नमः	9.62.5	अच्छिन्नाय नमः	9.19.3	अद्रिसंहताय नमः	9.98.6
अर्कस्य योनिमासीदते नमः	9.25.6	अब्जिते नमः	9.78.4	अद्रिदुग्धाय नमः	9.97.11
20 अमृताय नमः	9.91.2	अवित्रे नमः	9.67.10	अपोवसानाय नमः	9.42.1
अमृतायाप्यायमानाय नमः	1.91.18	50 अहिनाम्नांहन्त्रे नमः	9.88.4	अप्सुसूर्यं जनयते नमः	9.42.1
अर्यघ्नो नमः	9.81.5	अजिरशोचिषे नमः	9.66.25	अप्सुदक्षाय नमः	9.62.4
अयासे नमः	9.89.3	अदितये नमः	9.81.5	अप्सुदुष्टराय नमः	9.20.6
अयोहताय नमः	9.1.2	अधि बर्हिषिस्तनयते नमः	9.19.3	80 अप्सुधूताय नमः	9.62.5
अंगिरस्तमाय नमः	9.107.6	अधिगवे नमः	9.98.5	अप्से नमः	9.65.20
अंशवे नमः	9.62.4	अनिष्कृतं परिष्कृण्वते नमः	9.39.2	अप्याय नमः	9.86.45
अरममाणाय नमः	9.72.3			अणवं वि तन्वद्भ्यो नमः	9.10.5
अलायस्य परशवे नमः	9.67.30				
अतव्यये नमः	9.13.1				

अत्योनक्रीळते नमः	9.86.26	इ	इहस्तुताय नमः	9.62.15	इन्द्रपीताय नमः	9.8.9
अत्याय नमः	9.66.23		इषवते नमः	1.129.6	इन्द्रवर्धद्भ्यो नमः	9.63.5
अत्यूमये नमः	9.17.3		इषस्यतये नमः	9.14.7	140 इन्द्रंगच्छते नमः	9.90.1
अग्ने नमः	9.86.45		इन्दवे नमः	9.1.5	इन्द्रियवते नमः	
अगृभीताय नमः	8.79.1		इभाय नमः	9.57.3	वा.य.	8.9
अमीवघ्ने नमः	1.91.12		इषोजनयते नमः	9.3.10	इन्द्रियाय नमः	9.47.3
90 अग्नेजनित्रे नमः	9.96.5		इतऊतये नमः	9.74.3	इन्द्रियं रसं दधानाय नमः	
अश्वसे नमः	9.2.10		इष्टयाम्ने नमः	9.88.3		9.23.5
अश्वविदे नमः	9.55.3	120 इन्द्र इति ब्रुवते नमः		9.63.9	ई	
अश्वजिदे नमः	9.59.1		इन्द्रस्य वज्राय नमः	9.72.7	ईशानाय नमः	9.61.6
अश्वाय नमः	9.71.6		इन्द्रस्य सख्यमाविशते नमः		ईकेन्याय नमः	9.5.3
अश्वयवे नमः	9.36.6			9.56.2	ईड्याय नमः	9.66.1
अमुराय नमः	9.63.5		इन्द्रस्य सख्यं जुषाणाय नमः		उ	
आ				9.97.11	उदप्लुते नमः	9.106.8
आयवे नमः	9.67.8		इन्द्रस्य हार्द्याविशते नमः		उपदृशे नमः	9.54.2
आयवे पवमानाय नमः				9.60.3	उपधुते नमः	9.87.9
	9.67.8		इन्द्रस्य निष्कृतं गच्छते नमः		150 उपावसवे नमः	9.84.3
आयुधातुंजानाय नमः				9.61.25	उशते नमः	9.97.46
	9.57.2		इन्द्रस्य हृदं सनये नमः		उशनसे नमः	9.87.3
100 आयुभ्यो नमः	9.64.17			9.61.14	उपरितिष्ठते नमः	9.54.3
आशवे नमः	9.39.1		इन्द्रस्य धासये नमः	9.85.3	उपप्लुषे नमः	9.85.11
आर्यं कृण्वद्भ्यो नमः			इन्द्रस्यवीर्यं वर्धद्भ्यो नमः		उपब्दये नमः	9.88.5
	9.63.5			9.8.1	उपमाय नमः	9.86.35
आंगूष्याय नमः	9.97.8		इन्द्रस्यसख्ये नमः	9.96.2	उपयाममृहीताय नमः	
आहुतीवृधाय नमः	9.67.29	130 इन्द्रस्यप्रियाय नमः		9.98.6	वा.य.	8.9
आघृणये नमः	9.67.12		इन्द्रस्यजनित्रे नमः	9.96.5	उषबुधे नमः	9.84.4
आशीर्वद्भ्यो नमः	1.23.1		इन्द्राय नमः	9.5.7	उद्यताय नमः	9.86.46
आशुभ्यो नमः	9.13.6		इन्द्राय पातवेसुताय नमः		160 उराणाय नमः	9.109.9
आत्मने नमः	9.6.8			9.1.1	उरुष्यद्भ्यो नमः	8.48.5
आनीताय नमः	9.96.24		इन्द्राय मधुमत्तमेभ्यो नमः		उरुगव्यूतये नमः	9.90.4
110 आपूर्णाय नमः	9.74.2			9.12.1	उरुगायाय नमः	9.62.13
आप्याय नमः	9.62.10		इन्द्रायजुष्टाय नमः	9.13.8	उरुशंसाय नमः	8.48.4
			इन्द्रायार्षते नमः	9.34.2	उरुज्रायाय नमः	8.70.4
			इन्द्रपानाय नमः	9.96.3		

उरुभ्यो नमः	9.22.2
उरुयंत्रे नमः	8.79.3
उक्षिताय नमः	9.72.7
उच्छिष्टाय नमः	1.28.9
170 उस्त्रियाय नमः	9.70.6
उद्भिदे नमः	8.79.1
उक्षिजे नमः वा.य.	8.50
उक्थैर्यज्ञेषु वर्धमानाय नमः	9.17.4
उक्थ्याय नमः	9.86.48
उग्राणामोजिष्ठाय नमः	9.66.16
उग्राय नमः	9.109.22
उक्षमाणाय नमः	9.99.5
उक्षणे नमः	9.69.4
उत्तमाय नमः	9.22.5
180 उत्तमाय्याय नमः	9.22.6
उत्तराय नमः	9.107.18
उत्साय नमः	9.89.6
ऊ	
ऊतिभिः सजोषेभ्यो नमः	8.48.15
ऊमिणे नमः	9.64.11
ऊर्मिषंचपिन्वते नमः	9.63.2
ऊर्ध्वाय नमः	9.85.12
ऊर्मये नमः	9.78.2
ऋ	
ऋतजाताय नमः	9.108.8
ऋतस्य योनिमासीदते नमः	9.64.11
190 ऋतस्यगर्भाय नमः	9.68.5
ऋतस्यतंतवे नमः	9.73.9

ऋतस्य विष्टपाय नमः	9.34.5
ऋतस्य गोपे नमः	9.48.4
ऋताग्ने नमः	9.96.13
ऋताय नमः	9.62.30
ऋतायवे नमः	8.79.6
ऋतायुभिः कुंभमानाय नमः	9.36.4
ऋतयुधाय नमः	9.113.4
ऋतं जानते नमः	9.70.6
200 ऋतं भरते नमः	9.97.24
ऋतंयते नमः	9.69.3
ऋभवे नमः	9.21.6
ऋजये नमः	9.97.43
ऋषये नमः	9.35.4
ऋग्मियाय नमः	9.74.3
ऋत्विष्याय नमः	9.72.4
ऋष्वाय नमः	9.89.4
ऋषिकृते नमः	9.96.18
ऋषिसानाय नमः	9.86.4
210 ऋषिभिर्हिताय नमः	9.68.7
ऋक्वने नमः	9.91.3
ऋज्राय नमः	9.97.9
ऋजीषिणे नमः	8.79.4
ऋजीयसे नमः	7.104.12
ऋणाचयमानाय नमः	9.47.2
ऋणये नमः	9.110.1
ऋदूदराय नमः	8.48.10
ए	
एतज्ञाय नमः	9.63.8

ओ	
ओजसा विश्वा दधानाय नमः	9.65.10
220 ओजिष्ठाय नमः	9.66.16
ओजीयसे नमः	9.66.17
ओक्थाय नमः	9.86.45
ओण्योर्धंत्रे नमः	9.65.11
क	
कलशमाविशते नमः	9.62.19
कलशेरसं दधानाय नमः	9.63.13
कवये नमः	9.107.18
ककुहाय नमः	9.67.8
कवीनां पदव्ये नमः	9.96.6
कवीयते नमः	9.94.1
230 कवेरपत्ययाय नमः	9.10.8
कविक्रतवे नमः	9.9.1
कविनेषिताय नमः	9.37.6
कनिक्रदते नमः	9.3.7
कपादिने नमः	9.67.11
कंसृजानाय नमः	9.8.5
काव्याय नमः	9.6.8
कारिणामिव भरेभ्यो नमः	9.10.2
कारिभ्यो नमः	9.16.5
काय नमः	9.92.5
240 कारंबिभ्रते नमः	9.14.1
केतुकृण्वते नमः	9.64.8
कृष्णातमांसि जंघनते नमः	9.66.24
कृशानवे नमः	9.77.2
कृत्स्नवे नमः	8.79.1

कृत्वाय नमः	9.76.1	गिरिष्ठे नमः	9.18.1	च	
क्रतवे नमः	9.107.3	गिरोजनयते नमः	9.25.5	300 चक्रये नमः	9.77.5
क्रतुवित्तमाय नमः	9.108.1	गुहाहिताय नमः	9.10.9	चनोहिताय नमः	9.75.1
क्रतुविदे नमः	9.44.6	गुहागिरांदधते नमः	9.6.9	चमूषद्भ्यो नमः	9.8.2
क्रतुमते नमः	9.90.6	गुहाचिद्गिरो धारकाय नमः	9.6.9	चमूषदे नमः	9.96.19
250 क्रत्वा सदस्थमासीदते				चमूषसीदते नमः	9.20.6
नमः	9.16.4	गृत्साय नमः	10.25.5	चम्बोः सुताय नमः	9.36.1
क्रन्दते नमः	9.38.6	280 गृध्राणांश्येनाय नमः	9.96.6	चारुचक्राणाय नमः	9.44.4
क्रिवये नमः	9.9.6	गोषे नमः	9.2.10	चारवे नमः	9.17.8
क्रीळवे नमः	9.20.7	गोविदे नमः	9.55.3	चिकिताय नमः	1.91.1
क्रीळद्भ्यो नमः	9.21.3	गोविन्दवे नमः	9.96.19	चित्राय नमः	9.86.34
क्षेत्रवित्तराय नमः	10.25.8	गोजिते नमः	9.59.1	310 चित्ताय नमः	9.65.12
क्षेत्रविदे नमः	9.70.9	गोभिः श्रीणानाय नमः	9.109.17	चेतनाय नमः	9.64.10
क्षैताय नमः	9.97.3	गोभिरावृताय नमः	9.86.27	ज	
क्षिप्रधन्वने नमः	9.90.3	गोभिरंजनाय नमः	9.50.5	जनित्रे नमः	9.86.10
ग		गोत्वच्यधिहिन्वानाय नमः	9.65.25	जज्ञानाय नमः	9.3.10
गवांपत्ये नमः	9.72.4	गोन्योषे नमः	9.97.10	जमदग्निनागृणानाय नमः	9.62.24
260 गवे वरिवः कृण्वद्भ्यो		290 गोपतये नमः	9.35.5	जयते नमः	1.91.21
नमः	9.62.3	गोपेभ्यो नमः	9.73.8	जागृवये नमः	9.36.2
गर्भाय नमः	9.82.4	गोमते नमः	9.41.4	जातवेदसे नमः	9.67.27
गव्यवे नमः	9.27.4	गोमंतं वाजमाभरते नमः	9.63.18	जाताय नमः	9.9.3
गव्यते नमः	9.87.7	गौरी अधिश्रिताय नमः	9.12.3	जानते नमः	9.96.7
गव्ययवे नमः	9.36.6	ग्राव्णातुन्नाय नमः	9.67.19	320 जामये नमः	9.101.14
गभस्तिपूताय नमः	9.86.34	घ		जायमानो महान्भवते नमः	9.59.4
गयसाधनाय नमः	9.104.2	घृतंवसानाय नमः	9.82.2	जनस्य वीतिने नमः	9.91.2
गयस्फानाय नमः	1.91.12	घृतस्रवे नमः	9.86.45	जनायइषोयातयते नमः	9.39.2
गंधर्वाय नमः	9.83.4	घोस्त्राय नमः	9.89.4	जनीनांपत्ये नमः	9.86.32
गःकृण्वानाय नमः	9.14.5	घृष्विभ्यो नमः	9.21.1	जरितुर्गिरो वर्धयते नमः	9.40.5
270 गातुवित्तमाय नमः	9.44.6				
गातुविदे नमः	9.46.5				
गान निर्णिजं कृण्वानाय					
नमः	9.14.5				
गिर्वणाय नमः	9.64.14				

जारोन योषितं गच्छते नमः	दक्षसाधनाय नमः 9.98.8	दिव्याय नमः 9.71.9
9.38.4	दक्षाय नमः 9.61.18	दिविस्पृशे नमः 9.11.4
जिगीयसे नमः 9.65.9	दक्षाय्याय नमः 7.97.8	दिक्षापत्ये नमः 9.113.2
जिग्युषे नमः 9.100.4	दक्षस्यते नमः 9.3.5	दृप्तकृतवे नमः 8.79.7
जीरदानवे नमः 9.97.17	दर्शताय नमः 9.2.6	दृतये नमः 9.1.8
330 जुष्टने नमः 9.97.16	दाशुषेरत्नानिदधते नमः 9.3.6	देववाताय नमः 9.62.5
जुष्टाय नमः 9.44.2	360 दात्रे नमः 9.97.55	देववीतमाय नमः 9.25.3
जेन्याय नमः 9.86.36	दानुपिन्वाय नमः 9.97.23	390 देववीतये सुष्वाणाय नमः 9.13.02
ज्योतिषे नमः 9.29.2	दानुदाय नमः 9.97.23	देववीतये गृणानेभ्यो नमः 9.13.3
ज्योतीरथाय नमः 9.86.45	दुष्टराय नमः 9.16.3	देव्ये नमः 9.2.1
ज्येष्ठाय नमः 9.66.16	दुरिता घनिघ्नते नमः 9.90.6	देवाव्ये नमः 9.24.7
त	दुरिता पुरु विघ्नद्भ्यो नमः 9.62.2	देवानियक्षते नमः 9.11.1
तवसे नमः 6.49.12	दुरिता पुरुविघ्नद्भ्यो नमः 9.62.2	देवान्जनयते नमः 9.42.4
तवस्वते नमः 9.97.46	दुर्मर्षाय नमः 9.97.8	देवानामुभयस्य जन्मनोविदुषे नमः 9.81.2
तनूनपदे नमः 9.5.2	दुरोषाय नमः 9.101.3	देवानां वीतिमभ्यर्षते नमः 9.1.4
तनूपे नमः अथर्व 3.5.8	दीधराय नमः 9.105.4	देवानां पित्रे नमः 9.86.10
340 तर्तुं तन्वानाय नमः 9.22.6	370 दध्याशिराय नमः 9.22.3	देवाननुप्रभूषते नमः 9.29.1
तीव्राय नमः 9.17.8	दिवः कवये नमः 9.9.1	400 देवाय नमः 9.11.2
तीव्राय नमः 9.17.8	दिवः शिशवे नमः 9.38.5	देवप्सरसे नमः 9.104.5
तुन्नाय नमः 9.67.20	दिवस्कंभाय नमः 9.74.2	देवप्सरस्तमाय नमः 9.105.5
तुराय नमः 8.79.2	दिवस्पतये नमः 9.86.11	देवेषु पत्यमानाय नमः 9.45.4
तोकायेषंदधद्भ्यो नमः 9.65.21	दिवस्पदाय नमः 9.10.9	देवैः शोभमानाय नमः 9.25.3
त्वच्यद्रिभिः क्रीळमानाय नमः 9.66.29	दिवस्परि केतुकृण्वते नमः 9.64.8	देवमादनाय नमः 9.84.1
त्विषिदधानाय नमः 9.39.3	दिवोविधावते नमः 9.3.7	देवयवे नमः 9.6.1
तिग्मशृंगाय नमः 9.97.9	दिवोजनित्रे नमः 9.96.5	द्युम्निने नमः 9.109.7
तिग्मायुधाय नमः 9.90.3	दिवोधर्त्रे नमः 9.26.2	द्युक्षतमाय नमः 9.108.1
350 त्रिपृष्ठाय नमः 9.71.7	380 दिवोमूर्ध्ने नमः 9.27.3	द्युक्षाय नमः 9.71.4
द	दिवोराज्ञे नमः 9.48.3	410 द्युतानाय नमः 9.64.15
दधन्वते नमः 9.67.2	दिवोरोचनाजनयते नमः 9.42.1	द्युमत्तमाय नमः 9.65.19
दस्माय नमः 9.82.1		
दस्योर्हन्त्रे नमः 9.88.4		

द्युम्नवत्तमाय नमः	9.2.2	न	470 पस्त्यवते नमः	9.97.18	
द्युम्नवर्धनाय नमः	9.31.2	नवाय नमः	9.21.6	पवित्रे वितताय नमः	9.73.9
द्युमतं नमः	9.29.6	नभोवसानाय नमः	9.83.5	पवित्रमभ्युदते नमः	9.61.4
द्युमतं शुष्ममाभरते नमः	9.29.6	नर्याय नमः	9.105.5	पवित्रं गच्छते नमः	9.67.19
द्विषोपघ्नते नमः	9.63.26	नाभये नमः	9.74.4	पवित्रं परियते नमः	9.68.2
द्विश्वसे नमः	9.104.2	निर्णिजानाय नमः	9.69.5	पणिनि नमः	9.82.3
द्वित्रे नमः	9.94.2	निजघ्नये नमः	9.53.2	पथिकृते नमः	9.106.5
द्विविणोविदे नमः	9.97.25	नित्यस्तोत्राय नमः	9.12.7	पनिघ्नताय नमः	9.67.29
420 द्रापिंवसानाय नमः	9.86.14	निरिणानाय नमः	9.14.4	पप्रये नमः	1.91.21
द्रप्साय नमः	9.78.4	निधापतये नमः	9.83.4	पपृचानाय नमः	9.74.9
ध		450 नियुत्वते नमः	9.88.3	480 पयसे नमः	9.6.7
धरुणाय नमः	9.2.5	नृषे नमः	9.2.10	पयस्वते नमः	1.23.23
धर्णसये नमः	9.2.2	नृभिर्हिताय नमः	9.28.1	पयोवृधे नमः	9.108.8
धनस्पृते नमः	9.62.18	नृभिःसुताय नमः	9.62.5	परायतये नमः	9.71.7
धनानि सनित्रे नमः	9.90.3	नृभिःप्रच्युताय नमः	9.80.4	पत्ये नमः	9.5.1
धनानि जिग्युषे नमः	9.65.9	नृचक्षसे नमः	9.86.36	परिष्कृताय नमः	9.61.13
धनंजयाय नमः	9.46.5	नृधूताय नमः	9.72.4	परिप्रयते नमः	9.68.8
धर्मणे नमः	9.35.6	नृमादनाय नमः	9.24.4	परिप्रयते नमः	9.68.8
धर्माणि दधानाय नमः	9.64.1	नृम्णावसानाय नमः	9.7.4	परियते नमः	9.68.2
430 धर्मणस्पतये नमः	9.35.6	नृम्णादधानाय नमः	9.15.4	पावकाय नमः	9.24.6
धर्मणावायुमारोहते नमः	9.63.22	460 नृम्णौजसा दधानाय नमः	9.15.4	490 पात्रे नमः	9.65.28
धामधे नमः	9.86.28	प		पोत्रे नमः	9.67.22
धारयवे नमः	9.67.1	पवमानाय नमः	9.13.2	पांचजन्याय नमः	9.66.20
धीतिभिर्हिताय नमः	9.68.7	पशवे नमः	9.86.43	पितुर्जे नमः	9.89.2
धीजवनाय नमः	9.88.3	पर्वतावृधे नमः	9.46.1	पितृभिःसंविदानाय नमः	8.48.13
धीराय नमः	9.87.3	पर्जन्यवृद्धाय नमः	9.113.3	पीयूषाय नमः	9.109.3
धृष्णवे नमः	9.47.2	पर्जन्याय नमः	9.82.3	पुष्टिवर्धनाय नमः	1.91.12
धियःपत्ये नमः	9.75.2	पज्राया गर्भाय नमः	9.82.4	पुरुकृते नमः	9.91.5
धियाजूतेभ्यो नमः	9.64.16	पत्नवद्रुचःरोचयते नमः	9.49.5	पुरुत्रताय नमः	9.3.10
440 ध्रुवाय नमः	9.102.4	पर्णमणये नमः अथर्व	3.5.1	पुरुबाराय नमः	9.93.2
		पर्णाय नमः अथर्व	3.5.6	500 पुरुस्पृहंकारंविभ्रते नमः	9.14.1

पुरुस्पृभ्यो नमः	9.98.5
पुरुस्पृत्रे नमः	9.14.1
पुरुहूताय नमः	9.87.6
पुरुक्षवे नमः	9.91.5
पुरुभूषु नव्याय नमः	9.94.3
पुनानाभ्यो नमः	9.8.2
पुनानाय नमः	9.6.9
पुमाय नमः	9.9.7
पुरएत्रे नमः	9.87.3
510 पुरोहिताय नमः	9.66.20
पुरुरुचे नमः	9.98.12
पुरंधिवते नमः	9.72.4
पूर्वाय नमः	9.36.3
पूष्णे नमः	9.67.10
पूर्भिदि नमः	9.88.4
पूताय नमः	9.97.31
पूयमानाय नमः	9.87.6
पृथिव्या धरुणाय नमः	9.72.7
पृथिव्याजनित्रे नमः	9.96.5
520 पृत्सुवन्वते नमः	9.96.8
प्रवृण्वद्भ्यो नमः	9.21.2
प्रदिवाय नमः	9.72.4
प्रचक्राणाय नमः	9.15.7
प्रजा जनयते नमः	9.97.40
प्रजावद्रत्नमाभरते नमः	9.59.1
प्रजावद्रेत आभरते नमः	9.60.4
प्रजापतये नमः	9.5.9
प्रत्नाय नमः	9.6.8
प्रत्नाय नमः	9.73.3
530 प्रत्नेन जन्मना सुताय नमः	9.3.9

प्रतरणाय नमः	1.91.19
प्रथमाय नमः	9.86.28
प्रभवे नमः	9.83.1
प्रभूवसवे नमः	9.29.3
प्रयसेहिताय नमः	9.66.23
प्रयस्वद्भ्यो नमः	9.46.3
प्रयंत्रे नमः	9.46.6
प्रियस्तोत्राय नमः	1.91.6
प्रियतमाय नमः	9.34.5
540 प्रियाणिकाव्या चक्षणायाय नमः	9.57.2
प्रियाय नमः	9.7.6
प्रीणते नमः	9.5.1
ब	
बलये नमः	अथर्व 3.5.1
बभ्रवे नमः	9.98.7
बाकुराय नमः	9.1.8
बर्हिषद्भ्यो नमः	9.68.1
बर्हिषे नमः	9.5.4
बर्हिष्मते नमः	9.44.4
बृहस्पतिसुताय नमः	वा.प. 8.9
550 बृहस्पतये नमः	9.5.11
बृहते नमः	9.113.5
बृहन्मतये नमः	9.39.1
ब्रह्मणस्पतये नमः	9.83.1
ब्रह्मणे नमः	9.96.6
ब्रध्नाय नमः	9.97.52
भ	
भगाय नमः	9.81.5
भंगाय नमः	9.61.13
भव्याय नमः	1.129.6
भद्राय नमः	1.91.5

560 भरेषुजे नमः	1.91.21
भीमाय नमः	9.70.7
भुवनस्य पत्ये नमः	9.86.5
भुवनस्य राज्ञे नमः	9.85.3
भुवनेष्वर्पिताय नमः	9.86.14
भुरिषाहे नमः	9.88.2
भूषते नमः	9.94.3
भूर्णिभ्यो नमः	9.15.3
भूरिचक्षसे नमः	9.26.5
भूरिधायसे नमः	9.26.3
570 भ्राजसे दिवं न रोहते नमः	9.17.5
भ्राजमानाय नमः	9.5.10
भ्रमेभ्यो नमः	9.22.2
म	
महते नमः	9.2.4
मणये नमः	अथर्व 3.5.8
मतवते नमः	9.86.13
मखस्यते नमः	9.101.5
महानयाय नमः	9.66.20
महोराधसः प्रयंत्रे नमः	9.46.5
महामहिन्नताय नमः	9.48.2
580 महीनांस्त्रिभवे नमः	9.102.1
महिषाय नमः	9.69.3
महिश्रवसे नमः	9.4.1
महिने नमः	9.2.2
मतिभिर्हिताय नमः	9.68.7
मदिष्टाय नमः	9.6.9
मदिन्तमाय नमः	9.25.6
मदिराय नमः	9.96.21
मरुद्भ्यो नमः	9.65.20
मघवते नमः	9.81.3

590 मज्जाय नमः	9.34.4	मनीषिभिर्मृज्यमानाय नमः		यज्ञस्यकेतवे नमः	9.86.7
मद्याय नमः	9.6.2		9.64.13	650 यज्ञस्यात्मने नमः	9.2.10
मन्दिने नमः	9.58.1	मनीषिणे नमः	9.91.1	यज्ञाय नमः	9.88.7
मतीनां पित्रे नमः	9.76.4	मन्द्राय नमः	9.67.1	यज्ञपतये नमः बा.य.	8.25
मतीनां जनित्रे नमः	9.96.5	मन्दनाय नमः	9.47.1	यज्ञियाय नमः	9.71.6
मतीनां नेत्रे नमः	9.103.4	मन्दमानाय नमः	9.65.5	युध्वने नमः	9.66.16
मर्याय नमः	9.93.2	मन्दयते नमः	9.67.16	यूने नमः	9.68.5
मयोभवे नमः	9.65.28	मातरा विचरते नमः	9.68.4	येमानाय नमः	9.75.3
मदच्युते नमः	9.12.3	मानुषा युमा हिन्वानेभ्यो		र	
मदच्युद्भ्यो नमः	9.98.3	नमः	9.12.7	रसवते नमः	6.47.1
600 मदानां पत्ये नमः	9.104.5	मानुषीरपोहिन्वानाय नमः		रसाय नमः	9.38.5
मदाय नमः	9.17.3		9.63.7	रसाय्याय नमः	9.97.14
मधुश्चुतं कोशंजिन्वते नमः		630 मित्राय जुष्टाय नमः	9.70.8	660 रक्षसोऽपघ्नते नमः	9.63.29
	9.12.6	मित्राय नमः	9.2.6	रक्षोघ्ने नमः	9.1.2
मधुने नमः	9.1.8	मीढुषे नमः	9.74.7	रक्षांसिविघ्नते नमः	9.17.3
मधुमत्तमाय नमः	9.63.16	मृळयाकवे नमः	8.79.7	रघुवर्तनये नमः	9.81.2
मधुमते नमः	9.86.18	मृजानाय नमः	9.96.10	रघुयाम्णे नमः	9.39.4
मधुमद्भ्यो नमः	9.68.1	मृष्टेभ्यो नमः	9.22.4	रजसो विमानाय नमः	
मद्वते नमः	9.86.35	मृधाऽपघ्नते नमः	9.61.25		9.62.14
मंहीयसे नमः	9.66.17	मेष्याय नमः	9.8.5	रजस्तुराय नमः	9.48.4
मंहयवे नमः	9.20.7	मेधिराय नमः	9.68.4	रजांसि तिरो धावते नमः	
610 मंहयद्रयये नमः	9.52.5	मेधाभिरियते नमः	9.65.16		9.3.7
मंहिष्ठाय नमः	9.1.3	640 मेध्यातिथेर्विप्रस्य गीर्भिः		रयये नमः	9.5.3
मंदिष्ठाय नमः	8.2.9	परिष्कृताय नमः	9.43.3	रहमाणाय नमः	9.110.3
मध्वापृचानाय नमः	9.97.11	य		670 रसिने नमः	9.113.5
मध्वो अंशवे नमः	9.89.6	यजताय नमः	9.69.3	रथिराय नमः	9.76.2
मत्सरित्तमाय नमः	9.67.2	यतये नमः	9.71.7	रयिषाहे नमः	9.68.8
मत्सरवते नमः	9.97.32	यताय नमः	9.24.3	रयिपतये नमः	9.97.24
मत्सराय नमः	9.13.8	यज्ञस्तुराय नमः	9.97.3	रथजिते नमः	9.78.4
मत्सरेभ्यो नमः	9.21.1	यह्नाय नमः	9.75.1	रथा प्रस्वानेभ्यो नमः	
मनश्चिन्मनसस्पतये नमः		यज्ञोभ्यो नमः	8.48.5		9.10.1
	9.11.8	यज्ञसाधनाय नमः	9.72.4	रथाइव हिन्वानेभ्यो नमः	
620 मनसो जवीयसे नमः		यज्ञस्य ज्योतिषे नमः			9.10.2
	9.97.28		9.86.10	रथाय नमः	9.38.1

रथीतमाय नमः	9.66.26	वावशानाय नमः	9.93.2	740 वयस्कृद्भ्यो नमः	9.21.2
रथेष्टे नमः	9.97.49	वाजिभिर्यताय नमः	9.64.15	वयोजूभ्यो नमः	9.65.26
680 रथयते नमः	9.3.5	वाजिने नमः	9.6.2	वयोधे नमः	9.96.12
रत्नधे नमः	9.67.13	710 वाजिभ्यो नमः	9.64.4	वय्याय नमः	9.68.8
रण्यजिते नमः	9.59.1	वाघते नमः	9.103.5	वराहाय नमः	9.97.7
रण्याय नमः	9.96.9	वाश्रेभ्यो नमः	9.13.7	वरेण्याय नमः	9.65.29
राज्ञे नमः	9.11.3	वाचस्पतये नमः	9.101.5	वधूयवे नमः	9.69.3
राधोदित्सते नमः	9.61.27	वाचमिष्यते नमः	9.12.6	वनक्रक्षाय नमः	9.108.7
रोचनादिवो जनयते नमः	9.42.1	वाचईरयते नमः	9.62.26	वनस्पतये नमः	9.5.10
रोचमानाय नमः	9.111.2	वाचोजन्तवे नमः	9.67.13	वनस्य जठरे सीदते नमः	9.95.1
रायोधर्त्रे नमः	9.35.2	वाचमींखयाय नमः	9.101.6	750 वनानां स्वधितये नमः	9.96.6
रायामानेत्रे नमः	9.108.13	वाजसातमाय नमः	9.66.27	वनेक्रीळते नमः	9.6.5
690 रुक्षणये नमः	9.48.2	वाजसनये नमः	9.110.11	वनेषुयोनवासीदते नमः	9.62.8
रेतोधे नमः	9.86.39	720 वाजसे नमः	9.2.10	वन्हये नमः	9.20.5
रेभाय नमः	9.7.6	वाजगन्ध्याय नमः	9.98.12	वन्धाय नमः	9.-7.2
रयीणां पत्ये नमः	9.101.6	वाजानां पत्ये नमः	9.31.2	वपुष्टराय नमः	9.77.1
रिशादसे नमः	9.69.10	वाजपस्त्याय नमः	9.98.12	वीरुधामधिपतये नमः	5.24.7
ल		वाजयवे नमः	9.44.4	अथर्व	
लोककृद्भवे नमः	9.2.8	वाजंसनये नमः	9.61.20	वीतराधसे नमः	9.62.29
लोककृते नमः	9.86.21	वाणाय नमः	9.97.8	वीरवत् शर्मन् भात्रे नमः	9.64.18
व		वाताइवोरुभ्यो नमः	9.22.2	वीराय नमः	9.101.15
वसवे नमः	9.81.3	वोद्ग्रे नमः	9.81.2	760 वृषव्रताय नमः	9.62.11
वसुविदे नमः	9.86.39	वायवेऽर्षते नमः	9.34.2	वृषभिर्यताय नमः	9.34.3
वसूनिबिभ्रते नमः	9.108.11	730 वायुराक्षित्रे नमः	10.85.5	वृषणाय नमः	9.6.6
700 वसूनामानेत्रे नमः	9.108.13	वारणाय नमः	9.1.8	वृषभाय नमः	9.70.7
वशिने नमः	वा.प. 8.50	वारमाविज्ञते नमः	9.38.5	वृषयवे नमः	9.77.5
वर्धिताय नमः	9.97.39	वरिवस्कृते नमः	9.64.14	वृष्णे नमः	9.2.1
वक्वने नमः	9.91.1	वरिवोवित्तराय नमः	8.48.1	वृजिनस्य हंत्रे नमः	9.97.43
वक्ते नमः	9.75.2	वरिवोविते नमः	9.37.5	वृष्टिभ्यो नमः	9.22.2
वचनावद्भ्यो नमः	9.68.1	वरिवोधातमाय नमः	9.1.3	वृत्रहंतमाय नमः	9.1.3
वावहये नमः	9.9.6	वधस्त्रवे नमः	9.52.3		
		वर्धनाय नमः	9.97.39		
		वयसे नमः	9.97.47		

वृत्रघ्ने नमः	9.98.5	विश्वेषु काव्येषुरंत्रे नमः	9.92.3	शुचये नमः	9.9.3
770 वृत्रंजघ्नये नमः	9.61.20	विश्वमेजयाय नमः	9.35.2	शुभ्रशस्तमाय नमः	9.66.26
वृजनस्य गोपे नमः	1.91.21	विश्वपतये नमः	9.108.10	शुभ्राय नमः	9.14.5
वेदाय नमः	9.58.2	विचर्षणये नमः	9.11.7	830 शुभाय नमः	9.94.1
वेधसे नमः	9.101.15	800 विचक्षणाय नमः	9.12.4	शूषाय नमः	9.71.2
वेनाय नमः	9.21.5	विचक्षणायाय नमः	9.39.3	शूरग्रामाय नमः	9.90.3
वैश्वानरबृहज्योतिषे नमः	9.61.16	विदुषे नमः	9.70.10	शूरतराय नमः	9.66.17
विवस्वत आपानेभ्यो नमः	9.10.5	विपाश्चिते नमः	9.86.44	शूरोन गोषुतिष्ठते नमः	9.16.6
विवस्वतःसंवसानाय नमः	9.26.4	विपाश्चिद्भ्यो नमः	9.22.3	शूराय नमः	9.1.10
विष्णवेऽर्षीत नमः	9.34.2	विप्रवीराय नमः	9.44.5	शृंगाणि दोधुवते नमः	9.15.4
विष्णोर्जनित्रे नमः	9.96.6	विप्राय नमः	9.18.2	शंतमाय नमः	9.104.3
780 विश्ववाराय नमः	9.88.3	विप्रैरभिष्टुताय नमः	9.3.6	शंभविष्टाय नमः	9.88.3
विश्ववेदसे नमः	1.91.2	विपाकृताय नमः	9.3.2	श्येनजूताय नमः	9.89.2
विश्वस्य भूमनः पत्ये नमः	9.101.7	विभूवसवे नमः	9.72.7	840 श्येनोन योनिमासीदते	
विश्वस्य राज्ञे नमः	9.76.4	810 विभृत्वने नमः	9.96.19	नमः	9.61.21
विश्वविदे नमः	9.64.7	विरोचयते नमः	9.39.3	श्येनाय नमः	9.67.14
विश्वजिते नमः	9.59.1	व्रताविदानाय नमः	9.35.4	श्येनभृताय नमः	9.87.6
विश्वचर्षणये नमः	9.1.2	व्रतानि पानाय नमः	9.70.4	शोणाय नमः	9.97.13
विश्वचक्षसे नमः	9.86.5	व्यक्ताय नमः	9.71.7	श्रोणाय नमः	10.25.11
विश्वतस्पतये नमः	9.5.1	व्यानज्ञये नमः	9.86.5	श्रियेजाताय नमः	9.94.4
विश्वा वसूनि संजयन्ते ऋभः	9.29.4	श		श्रियंवसानाय नमः	9.94.4
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		शुष्मिणे नमः	9.14.3	संवसानाय नमः	9.26.4
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		शुद्धाय नमः	9.78.1	संतनये नमः	9.69.2

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860 सहस्रिणं वाजंगच्छते नमः	9.38.1	सत्याय नमः	9.7.3	सुक्षितीनामानेत्रे नमः	9.108.13
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सप्तये नमः	9.70.10	सुवृधे नमः	9.68.6	सूरेभ्यो नमः	9.98.12
सत्त्वने नमः	9.87.7	सुसुताय नमः	9.85.1	सूर्ये नमः	9.67.2

950 सुष्टेभ्यो नमः	9.22.1	स्वादवे नमः	9.56.4	980 हविषे नमः	9.7.2
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P.S: Five names have been omitted since they appear to be repetitions. *vā.ya*: Vājasaneyā Yajur Veda or Shukla Yajurveda;

Note: The entire text of the Soma Sahasranāma Stotra having 122 verses and the 1000 names in the order of their appearance in the stotra are available in separate booklets from SAKSI.

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4. Note on Transliteration

We have mostly used the relatively common convention for transliterating the Devanāgarī text into Roman script, avoiding some of its obvious shortcomings. For instance the Samskr̥t च is written in it as 'ca' which most people pronounce as 'ka' as in 'cat' or 'car', whereas च should be pronounced as 'cha' as in chug or charcoal. च is assigned 'cha'. Similarly श is 'sha', ष is 'ṣha'.

Devanāgarī Symbol

Examples

Short Vowels

अ	a	cut, but, run
		Never as English a
इ	i	pit, sit, fit
उ	u	put, full

Long vowels:

आ	ā	cop, mar, bar, car
ई	ī	need, see
ऊ	ū	soon, moon

Other vowels:

ए	e	say, may
ओ	o	more, sore, toe
ऐ	ai	site, might, light
औ	au	pout, out,
ऋ	r̥	comment below

Consonants:

क्	k	kick, kite, cut
ग	g	gut, gig, go

च्	ch	chug, church
ज्	j	jug, jig, jar
ट्	ṭ	tub, tiger
ड्	ḍ	deed, dog
त्	t	math, thin
द्	d	mother, gather
प्	p	pun, pat, peet
ब्	b	bin, bar, bun
म्	m	man, me, mist
न्	n	net, nose
य्	y	yes, yet
र	r	red
ल्	l	life, lid
व्	v	water, wood
स्	s	sing, sit
ष्	ṣh	ship, sheet, dish
श	sh	comment below
ह	h	hut, hit

Aspirated Consonants:

The first ten consonants above have their aspirated associates given below indicated by adding a letter 'h'. These letters have to be pronounced with more air i.e., exhaling.

kh ख; gh घ; chh छ; jh झ; th थ; dh ध; ṭh ṭ; ḍh ḍ;

ph फ; bh भ; ng (ङ) as in sing.

Special cases

jñ (ज्ञ) is as in ज्ञानम् (jñānam).

ṇ (ण) is with the tongue in the upper palate.

sha (श) is something between sa and śha.

ज्ञ occurring in यज्ञ is simplify denoted by 'jna' omitting the accent on n.

ṛ (ऋ) is neither 'ra' nor 'ru' but something in between. However we write 'Rgveda' as 'Rig Veda' because of its popular usage in earlier books. Similarly ṛk is written as rik.

ḥ (h with a dot below) indicates the samskṛt *visarga* symbol: pronounced with exhalation. For instance: कः is kaḥ, चः is chaḥ, रिः is riḥ, नुः is nuḥ, नोः is noḥ. Note that there is no letter following ḥ even though the ending sounds of रिः नुः etc., are all different; the different sounds are indicated by the vowel previous to the symbol 'ḥ'.

'm̐' is pronounced as half 'm'.

ś is a conjunction that indicates 'अ'; Example:

māśmṛtāt माऽमृतात् = मा + अमृतात्

5. Subject Index

[Every mantra of this Maṇḍala has several epithets to Soma describing his powers and his interactions with human aspirants, gods and other beings. The purpose of this index is to arrange all these epithets in English alphabetical order. Each entry is brief and refers to Soma only. The entry 'born' means Soma is born; 'becomes rivers' means 'Soma becomes rivers'. The entry 'seeker of gold' refers to one who aspires for Soma with golden lustre. Heart (*hṛda*) refer to the heart of Soma or heart of Indra. There is only one anecdote about Soma given in essay (ix) is indicated.]

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Rig Veda Ninth Mandala

Rig Veda Tenth Mandala





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He has written extensively on veda. Some of his widely read books on Veda are : 'Krishna Yajur Veda Taittiriya Samhita' (3 Volumes), 'Rig Veda Samhita - (12 volumes) 'Why Read Rig Veda' , 'Rudra mantras', 'Essentials of Rig Veda', 'Essentials of Yajur Veda', 'Essentials of Sama Veda', 'Essentials of Atharva Veda', 'Work Enjoyment & Progress'.

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